

THE
CHRISTIAN DISCIPLE.

NEW SERIES—No. 17.

For September and October, 1821.

NOTICE OF SOME SPURIOUS EDITIONS OF GRIESBACH'S
NEW TESTAMENT.

MR. EDITOR,

I BEG leave to call your attention, and that of your readers, to a literary and theological fraud which appears to have been practised to some extent in England, and by which some may be imposed upon in this country, if not warned against it. I refer to several editions of the Greek New Testament, which have been published, purporting to be of Griesbach's Text, but in fact retaining some of the false readings which he has decidedly rejected. The intention of such publications is evident. The authority of Griesbach's text had become established. It was regarded as the standard, and acknowledged to have settled for the present the readings of the Greek Scriptures. In doing this, however, it had affected some of the proof texts of orthodox doctrine—especially of the trinity; showing that some were spurious, and some corrupted, and leaving some doubtful. This to be sure must be a serious evil; but one would hardly have supposed that it would be thought worth while to have recourse to deception and artifice in order to remedy it. And yet this has been done. Editions of the New Testament have been published under the sanction of his name and authority, which yet contain many of the most important corruptions unaltered. His influence thus has been made use of to perpetuate the very errors which he has exposed. And many may buy the Greek Testament, thinking to possess his amended text, because the title page bears his name, and so be led into important error by a direct falsehood.

New Series—vol. III.

I do not know that many of these impostors have found their way into our country; and it is creditable to the honesty of our countrymen, that none have been republished here: I know, however, that accidentally some copies have been imported, and I was led to think the more of the matter by finding that a friend had purchased a beautiful pocket Testament, purporting to contain Griesbach's text, which he soon found not to be at all trust-worthy; and it is now nearly useless to him. I have seen several copies of this edition at the Bookstores, and think that our theological students should be warned against it. It reads on its title page, *Cura Leusdenii et Griesbachii*. I do not recollect the date or place of its printing; but suppose it to be the same which is noticed in the Monthly Repository for 1817, as *Duncan's Edition*; and of which Dr. Carpenter gives the following account.

"The only peculiarity of *Leusden's* Editions, is the employment of certain marks to denote words which occur only once in the New Testament, or words for the first time occurring which are employed more frequently. These marks are not employed in *Duncan's* Edition. As to Griesbach, he is either followed or neglected, *ad libitum*. 'So far,' says the Critic, in the Monthly Repos. 'from finding this Edition a valuable aid to the biblical scholar, and a benefit to the sacred interests of religion, it is found to have been conducted with the grossest partiality to preconceived theological opinions, to bid defiance to any system of selection, and to be a confused mixture of the Received Text, of Griesbach, and of other readings, adopted in part from both.' In short, he describes it as an Edition 'in which Griesbach is followed in all readings of no importance, and rejected, where his alterations might be supposed to offend against popular doctrines and prejudices.' In this light he represents it, and most justly, as 'an unworthy artifice.' If a person chooses to make up a text of his own, let him say so; but do not let him use Griesbach's name, and leave Griesbach, wherever, in opposition to doctrinal prepossessions, that honest Editor followed the course of evidence. The fairest way is, to leave the Received Text with all its faults, or to alter it without reference to symbols of faith."

Dr. Carpenter thinks this edition to be a reprint of Aitton's, (published at Leyden in 1809,) "with the omission of *Leusden's notulæ*. But Aitton," he says, "tells us what he has done. He informs us that Griesbach is a most eminent Editor, and his emendations of the greatest value, and that he has therefore followed him AS FAR AS WAS ALLOWABLE AND POSSIBLE; but that in some places he has retained the Received

Text where HE thought it preferable to Griesbach's. Where he leaves Griesbach, he does not say, but we find that it happens to be wherever Orthodoxy puts her veto upon the unbiassed decisions of Criticism. And yet Aitton has the shamelessness to call his text, *Griesbachii Textus*. All that can be said in his favour is, that he tells us he does leave it, where he thinks the common reading preferable. The *Duncans* take this mangled text of Griesbach; but they do not say who mangled it, on what authority, or to what extent. It might be mere ignorance in them; but it is lamentable ignorance. If it were intentional, it is a fraud of the most criminal nature."

It is evident, then, that this edition deserves no credit, and is only calculated to mislead. Dr. Carpenter gives an account of two other editions, in which a similar deception has been practised. One of them was published in 1809, purporting to be *juxta exemplar Wetstenii Glasguæ, et D. Jo. Jac. Griesbachii Halæ, impressum*;—*accurante Gulielmo Whitefield Dakins, LL. D. Soc. Antiq. Lond. Socio; Sancti Petri Westmon. Precentore*. It was dedicated to the Archbishop of Canterbury. Yet notwithstanding the sanction of these great names, the edition is a fraud.

"I soon found," says Dr. Carpenter, "that neither *Wetstein's* name, nor *Griesbach's*, ought to have been employed; that the glaring interpolation in 1 John v. 7, 8, is retained, without the slightest intimation that it never appeared in *Greek* till above a thousand years after the Epistle was written; and that, in various other passages, where system has no concern, it does not follow Griesbach where he leaves the Received Text. How could any man of learning superintend, and an Archbishop in any way sanction, so unjustifiable a publication? What is there that the Unitarians ever have even been *charged* with doing, which demands so much the heavy censure of 'handling the word of God deceitfully?'"

The other example noticed by Dr. C. is of a little different character, not being so completely an imposition, though discovering a most unworthy adherence to system and doctrine, in preference to the purity of the holy scriptures. I quote the whole account, as given by Dr. Carpenter.

"I have now to notice an Edition proceeding from one who is above such ignorance, but whom his own theological prepossessions, or, I fear, the worldly wisdom of those whose interest was involved in the popularity of the Edition, or both influences united, have prompted to pursue *Aitton's* course, and to follow Griesbach only '*quantum licuit et fieri potuit*:' I refer to the Rev. EDWARD VALPY's Edition of the Greek Testament, in 3 vols.

8vo., '*cum Scholiis Theologicis et Philologicis.*' This Edition was announced some years before it was published; and the advertisements stated that Griesbach's Text would be followed. It was, in consequence, suggested to Mr. Valpy the Printer, that Griesbach's own Prolegomena, prefixed to his minor *Leipsic* Edition of 1805, (which in 1809 was reprinted at Cambridge in New England, with great fidelity and correctness, by Messrs. Wells and Hilliard,) might be of material service in his Uncle's projected Edition. On the faith of the preparatory advertisements, a copy was procured, which I have lying before me. The title-page says nothing about the Text; but Mr. Valpy's Preface at once sets the matter at rest. He tells us that *he has retained the received readings in many cases where he thought the evidence for them superior to that of Griesbach's Text.* We have here then VALPY'S judgment against GRIESBACH'S; just as in the before-stated case of AITTON: and I am concerned to add, sometimes *without reasons assigned*, and at others *against reasons.* Indeed, as will appear from an extract from his Preface which I will give below, Mr. Valpy has been studying in Aitton's critical school. I would have recommended to him, unless he could have resolved to follow Griesbach thoroughly, as Griesbach follows critical truth, to have let Griesbach alone entirely, and to have satisfied himself with giving the Received Text, and noticing in his Notes all the various readings which he thought of authority and at the same time to be *ALLOWED by a regard to the doctrines of the Church of England*, with which he expresses the earnest hope that he has said nothing inconsistent, or, if he has, he declares that he wishes to unsay and retract it.

"On examination into particulars, we find Mr. Valpy clinging to every reading which Orthodoxy stamps as her own. The *ratio testimoniorum* is always overbalanced by the *analogia fidei*. He tells us, indeed, that we ought always to examine the ancient testimonies with strict impartiality, '*sine discrimine aut studio partium*;' but as Griesbach's evidence and decision are sometimes admitted against the Received Text, they surely ought not to be rejected where the evidence is much stronger, merely because Orthodoxy wants their support. If the question of the genuineness of an uncertain passage is to be decided by its conformity to a standard of faith, let criticism alone: if by evidence, let criticism settle the matter, without considering how it affects doctrine. The text is not to be carved to the doctrine; but the doctrine tried by the genuine text."

I have no remarks to make, Mr. Editor, on these statements. They speak for themselves. If such artifices are needful to support orthodoxy, how long will it be supported by honest men, and how long will it stand?

ARISTIDES.

ON THE INSUFFICIENCY OF NEGATIVE VIRTUE.

A MERE abstinence from gross offences will not preserve us from future condemnation. The servant who hid his talent in a napkin might have affirmed with truth and earnestness, that he had been guilty of no overt and positive act;—yet he was consigned to outer darkness, and was branded with ignominy and disgrace. We all have talents committed to our care; and it is worthy our serious consideration, that something more is expected of us, than that they should merely be returned in precisely the same condition in which we received them. They will be received with indignation, unless they have been actively employed for some useful and profitable purpose. But are not men guilty of inconsistency and falsehood, when they attempt to justify themselves by asserting, that although it may be true they do little good, yet they shall be accepted because they are guilty of no crimes? Does not what is termed negative goodness include positive sin?—Is it no crime to neglect those talents which were bestowed on us for the most valuable purposes? Is it no crime to debase that glorious image in which we were created? Is it no crime to disregard the will of God and violate his commands? If this be a crime, it is a crime that attaches itself to those, who are not active and conscientious in the discharge of their christian duties. God did not send us on the journey of life, that we might indulge our indolence or idle curiosity by the way, and thus convert it into a tour of amusement or an excursion of pleasure. We have an important mission assigned us; and he cannot be innocent, who carelessly neglects or wilfully disregards it. Our business in this life is to prepare for another; and this cannot be effected by inactive professions or empty wishes. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father, who is in heaven.” We would not encourage the idea, that men by their own exertions can ever claim heaven as their just reward. But we do wish them to consider, that their own exertions are made a *condition* upon which God, through Jesus Christ, will bestow future happiness as a gift of favour. The correctness and sincerity of our religious principles are to be determined solely by their effects on our practice. And if men do in reality possess the pure principles of Christianity, they cannot fail to manifest it by the activity and holiness of their lives. It is true, we may possess the form of godliness without its power; and it is much to be feared, that the religion of many is a mere mechanical movement;—that they are influenced only by external considerations.

They may attend to the outward forms of religion, because it is esteemed decent and reputable; but their piety is confined within the walls of the sanctuary. They may possess habits of religion, but it is rather the result of custom, than of established principle.

Not so with the man, who has been taught in the school of Christ. Actuated by faith unfeigned, he is guided by a good conscience in every action he performs. Animated by love and reverence for the divine character, he delights in the ordinances and duties of religion, not because they are sanctioned by custom, but because it is his reasonable service and most exalted employment;—he offers not merely the tribute of his lips, but the devout homage of his heart, and constantly endeavours to mingle a spirit of piety and devotion amid the business and enjoyments of life. Imitating the character of his divine Master, he spares no exertions to ameliorate the condition of those who are within the sphere of his influence—withholding neither his property, his counsels, nor his exertions, to remove the wants, relieve the distresses, and correct the errors of his fellow-travellers in life; eagerly improving every occasion whereby he may advance the glory of God, the interests of religion, and the happiness of society. Not permitting his care for religion to be so widely extended as to exclude the due regulation of his own heart, he constantly strives to suppress every improper thought and affection;—to scrutinize the motives by which he is actuated;—to cultivate that sense of dependence on his God and Saviour, that humility and meekness, that purity in heart and conversation, which constitute a renovation of nature, and produces holiness of life.

Such is the course of conduct required of us in the gospel; and they who neglect these duties, and trust merely to their abstinence from gross offences for acceptance, trust to a broken reed, that will hereafter expose them to disappointment and confusion. A.

ON THE PROEM OF JOHN'S GOSPEL.

FOR THE CHRISTIAN DISCIPLE.

THERE have been several attempts to interpret the beginning of the first chapter of John's gospel: and much light has been thrown upon this difficult passage by the remarks of learned men. Perhaps, there is nothing entirely new in the following interpretation and paraphrase; and yet, as I do not recollect to have

seen this view of it fully and precisely given before, I venture to offer it for consideration and for publication in the *Christian Disciple*, should it be thought worthy of a place in that valuable *Miscellany*.

It may be necessary to premise, that the gospel of John was probably written, not only after the others, but several years later, and when some heathen philosophers, who had embraced the christian religion, incorporated with it their opinions respecting a variety and subordination of divine intelligences. If, as is believed by most biblical scholars, this gospel was written and designed for heathen converts, (near the close of the first century) who indulged in vain speculations concerning divine beings of different orders and ranks, and who denied that Christ was man, except in appearance, or that he really suffered—it was most fit and proper for the apostle to introduce his narrative of Jesus the Messiah, by declaring the doctrine of the divine unity; and referring all light and wisdom and knowledge to one supreme, self-existent, and eternal Being. Had he been writing to the Jews only, or principally, this would not have been necessary. They were already established in the belief of one God. The other evangelists say nothing on the subject: they did not suppose it requisite. It was otherwise with St. John. He wrote to and among a people, who had been educated heathens—who were polytheists—and who still held many fanciful and erroneous opinions concerning the Divinity. He, therefore, introduces his gospel, by asserting the great and essential doctrine of all true theology, that there was from the beginning of all things, a divine and infinite spirit of intelligence, wisdom and power: by which all things were made, and by which light and reason had been communicated to mankind. But which had been disregarded, or not fully perceived, acknowledged and obeyed. And, that God had, therefore, been pleased, in great goodness and mercy, to impart this divine wisdom, in an especial and remarkable degree, to one, whom he had miraculously raised up and sent to enlighten, instruct, reform, and save the world.

With reference to this state of things, and to this object and view, which the apostle probably had in writing his gospel, the interpretation and paraphrase here given may possibly be considered as generally correct.*

A. B.

In the beginning of all things, was divine wisdom. And this attribute or quality was with God. It was, indeed, the same as

[* We wish our readers to compare the exposition here offered by our correspondent, with that which we have given in our first volume, p. 422.—Ed.]

God himself, or an essential attribute of the Deity. I repeat, that this divine intelligence or power was with God at the origin and creation of all things. By it, all things were made—and without it was nothing formed, which was created. In this divine intelligence was life, or an active principle: And this was the source of wisdom and reason to mankind. This divine and heavenly light hath *ever* shone; though so greatly dimmed by the darkness which is in the world, that it is scarcely perceived.

In process of time, there was a man commissioned and sent by God, whose name was John. He came for a witness; even for a witness of the great light, which was then soon to appear; and which was to display divine wisdom more impressively to the world, so that all might have greater knowledge and clearer perception of heavenly things, and might believe in the supreme, eternal source of wisdom, of whom they had become almost wholly ignorant.

John was not himself the Light of which we speak; but was sent to bear testimony of that Light. But that was the true Light, which enlightens every one who comes into the world, by communicating a portion of its intelligence through the reason and consciences of men. This divine intelligence was exerted and displayed in the world; yea, the world was formed and is supported by it, and yet the world did not perceive or acknowledge it.

This divine wisdom was imparted to the intelligent creatures it had made, by the medium of their intellectual and moral powers; but they did not generally attend to it.* But as many as did attend to it, to such power was given to become the children of God—to be pious and holy—even to those who believed and acknowledged this heavenly guide; and who were not sensual, worldly or selfish in their affections, but inquired after and affected divine things. At last, in the fulness of time, the divine wisdom was manifested and displayed in the human form, and it dwelt visibly among us, having been imparted in an unlimited degree (and without measure) to Jesus of Nazareth, whom God anointed with the Holy Spirit, so that he performed all miracles, and gave knowledge of the mercy of God and of the way of life and salvation. And we beheld his glory, even the glory of

* The invisible things of God, his power, wisdom and goodness, might have been perceived, having been manifested from the creation of the world; being abundantly evident to the reflecting mind from the things which are made, and from the course of providence. And yet men have become vain in their speculations, and have been in darkness and doubt.

the most beloved of the Father, who was miraculously born and endured, and who was full of grace and truth.*

Of him, John bare witness and said, this is he of whom I spake. Though he comes after me, he is preferred before me; and justly, for he is my superior. And we have all received by him abundant mercy and grace. The law granted to the Jews, was given by the agency of Moses. Though it contained excellent moral precepts, they referred to the external conduct. They were suited to the time when they were given; but the gospel is far superior in its revelation of the divine will, and by the instructions of Jesus of Nazareth, whom God anointed with the Holy Spirit and enlightened by heavenly wisdom, grace and truth are now fully conveyed to the world.

No man hath seen God; he is a Spirit, he is invisible.† But he who was in the bosom of the Father, he hath revealed him: He who is illuminated by heavenly wisdom and has received the divine spirit without restriction, even he hath shewn us the Father, by exercising supernatural power, and revealing the gracious purposes and will of the Eternal.

THE USE OF SOLITUDE TO THE CHRISTIAN.

It is convenient for the purposes of religious improvement and the aid of self-examination, to divide our duties as Christians into two classes;—the *first*, consisting of those which relate to the *conduct*, to all that is called, in common language, *good morals*; the *second*, relating to the government and discipline of the mind, heart, affections, and thoughts;—in other words, *moral correctness*, and *inward purity*. These two classes are essential to constitute the christian character. He, who possesses only the one, and not the other, is deficient in one half. Now it is evident that these two classes lie in different spheres, and are to be attained improved and perfected by different means. The *moral virtues* are *relative*; justice, honesty, benevolence, and the rest, have relation to other men and our connexion with them. They can be exerted only in society. They

* See 18th verse of 1st chapter, also chap. xiv. 9, 10. Phillippians xi. 6, 7. Coll. xi. 3. Acts xi. 22., iv. 27., and x. 38.

† The 'invisible God,' is one title of the Deity; and Jesus is said to be the brightness of his glory and the express image of his person.

are to be formed and exercised by mixing in the world and doing the duties of the world. And he who does not mix in the world, never can possess the virtues of justice, honesty, or humanity. On the contrary, the other class of duties, which consists in the regulation of the mind and will, and the discipline of the affections,—especially in a devotional temper, which is the head and fountain and crown of all christian grace—being in its nature private and personal, requires retirement from the world and solitary reflection. These are graces which cannot flourish in the crowd and tumult of life. They are hindered by too much of the company of men.

Yet it is absolutely certain, that in these the chief eminence and distinction of the Christian consists. The exercises of his soul when by itself are essential to the existence of that spiritual-mindedness, without which there is little peculiarly christian.

Hence it is that Solitude is essential to the Christian. Our Lord himself has given us an example of occasionally retiring from the world, when he spent nights on the mountain in reflection and prayer. Holy men in all ages have followed his example. They have assured us that they have made their attainments in the life of the soul, during their hours of lonely retirement, in unwitnessed meditation, in unpartaken musing, in whispered prayer. In such hours they have recovered that sense of the value of divine things, which the world had made them forget; they have restored that sensibility of conscience, which intercourse with mankind had blunted; they have gained new life to those affections, which had been deadened by the excitement of other affections in the company of men;—and then they have returned to the active duties of their calling, prepared to pursue them with fresh ardor and diligence, and to combat temptation with increased strength. Every one, indeed, who has had any experience at any time of the genuine influence of religion on his soul, must be aware how much his zeal and steadfastness and comfort and improvement have been owing to his solitary hours; and how these have languished and gone from him, in proportion as he has neglected a reasonable retirement, and suffered himself to be engrossed in the cares of the world.

It may be assumed as a maxim amongst Christians, that he who ceases to have any time to himself, will soon cease to improve, as a religious man. The spirit within him will be dying away, the warmth of his heart will be waxing cold, the beautiful regularity of his affections and dispositions, which were once the source of his choicest peace, and that devout frame of contemplation and heavenly-mindedness, which was once

to him as the foretaste of Heaven, will be passing from him, and he will gradually become a different man. He may still, in a cold, calculating way, show fidelity to his worldly trusts, and be obedient to the demand of his several stations in life; but he cannot continue, like a disciple of Jesus, his heart glowing with holy feeling, and his mind enlarged, interested and elevated by habitually acting in sight, as it were, of invisible and infinite things.

As a religious man, therefore, he ceases to improve. He never retires from the world, and the world by degrees monopolizes all his thought and concern. He suffers himself to be always in the society of men, and to men therefore his affections and cares become wholly devoted. He keeps his eyes and his thoughts on the things that are temporal; he makes no effort to fix them on things eternal, and therefore they gradually get beyond his view, and he loses perhaps the power to discern them. He is satisfied to go from business to pleasure, and from pleasure to business, and to occupy all his time upon things *without*; and thus soon comes to neglect and forget the things *within*, until his heart at length loses its purity, his thoughts rebel, his dispositions become unholy, and his whole soul clings to the earth.

No man can look at this subject for a moment, without being persuaded that these ruinous consequences must inevitably attend such a course of life. How is it possible that he should know any thing or do any thing about the discipline and salvation of his immortal part, who is perpetually overwhelmed and distracted in the cares of life, harassed in the crowd of the busy, talking with the idle, and running to and fro with the dissipated multitude, who flutter from pleasure to pleasure and call it enjoying life! How is it possible that a spiritual life should exist in the midst of a worldly, when not a moment is devoted to it exclusively, but time and affections and interest are all swallowed up by the worldly! No Christian can long live so, and continue to be a Christian.

It is, then, absolutely necessary, if we would make any progress in religious excellence and not finally forget that we are pledged to remember Jesus and Eternity, that we maintain that solitary discipline which Jesus himself recommended and practised. In vain shall we read and understand the holy scriptures, in vain worship with the multitude in God's house, in vain join the friends of the Lord at his table, and share in all the privileges and honours of the gospel, if we do not sometimes step aside to inquire if we are using them aright, and if the inner man makes progress in proportion to external light and aid.

Thus only can we tell whether our faith and profession be sincere. Thus only can we save ourselves from degenerating into formality, hypocrisy, or indifference. Thus only shall we see ourselves as God sees us,—naked, single, unconnected, apart from every other being,—and shall judge ourselves, as he will judge us, by what we really are, and not by what we profess or seem to be.

ADDRESS OF THE FRENCH CLERGY, ON THE DANGERS OF INFIDELITY.

[A respected friend has loaned us a manuscript translation of the "*Admonition of the Clergy of France, (assembled at Paris by permission of the King, 1770,) to the faithful of the kingdom, on the Dangers of Infidelity.*" It is from this that we make the following extracts.]

MODERN infidels are not more agreed among themselves, than the ancient philosophers. Divided not only on the first maxims of religion, but also on the principles of our actions, on the extent of our duties, on the influence of vice and virtue, on the nature of the passions, on the authority of laws, both natural and civil, if some of them have perceived the truth with respect to certain subjects, their ideas remained scattered and without connexion; they have not collected them into a doctrinal form, which was, however, necessary to render them useful. One among them has wished, in these later times, to form a complete system.* But let us still hope, that that audacious and revolting system will find some opponents even among those who seem to be united with the author to combat religion. His rash and sacrilegious assertions will be contradicted by others, who had already proscribed and refuted them. So true is it, that error cannot agree with itself. It seems that God may have treated the false sages, who carried their rash views into his essence and his decrees, like those madmen, who wished to raise a building to heaven to withdraw themselves from his vengeance. He has given them up to ignorance, to uncertainty, to the confusion of their ideas; and they leave no monuments but the deformed traces of their foolish enterprise.

What ought we then to conclude from this variety of opinions and of systems? If in a well governed state, a man should pre-

* System of Nature.

sent himself, who said to the inhabitants, the form of government on which you trust for security, is founded on uncertain principles; on prejudices; on errors; you will not be happy till you have renounced it: And if at the same time this pretended legislator proposed neither laws nor regulations, or if he announced only some ideas, ill-digested, and ill-combined, how could we believe that he would deserve well of his country? This is, however, what impiety does. Its destructive spirit carries war and ravage every where, but it can establish nothing. It strives to deprive man of the rule of conduct which guides his steps; but it offers him neither light nor support; and if, like those phosphori, which shine only in the darkest night, it throws sometimes into the midst of the darkness which it produces, a feeble and transient splendor; this splendor soon disappears, and renders the obscurity still more profound and frightful.

To this defect of system and of uniformity, let us oppose the sublime connexion of the doctrine which Jesus Christ came to teach men. It is not those vague and confused ideas, those superficial and irregular discoveries, those flashes or appearances which come at intervals to enlighten or fascinate the mind. All the parts of religion lend each other a mutual aid, and are held together by necessary relations. No truth in it is barren or insulated. Moses and Jesus Christ, the old and the new covenant, patriarchs, prophets, and apostles, concur in the same object, and mutually serve as testimonies to each other. There is no doctrine which has not an influence on the practice of precepts; no precept, which does not either recal or suppose the belief of doctrines; and the worship which is prescribed to us is the true and solemn expression of both the one and the other.

Not only is every thing connected in religion, but the edifice which it forms is no less astonishing for the multitude and richness of its parts, than for their agreement, and their solidity. The belief of one God, the Creator and Redeemer, is the basis and the foundation of it. From this fruitful principle, flow all the duties of man, the rules which direct the practice of them, the motives which lead him to fulfil them, the means which Providence has devised for him to be faithful to them, the rewards and punishments attached to his fidelity and his disobedience. Of what kind of succors and lights can he have need, which religion is not ready to furnish him? It satisfies his questions about the divinity; it developes the different relations of man. There is no action of life, which it does not regulate or sanctify; it is sufficient for all states, all conditions, all events; it embraces heaven and earth; that which is finite, and that which is not so;

time and eternity. Let them cite to us in the opinions of men a body of doctrine so well connected in all its parts, so extensive, so universal ; and then, according to the sentiment of Lactantius, this body of doctrine would not be different from that which religion presents. The ways of error are numberless ; but the path of truth is one ; and he, who to know it, (adds the same defender of the faith,) relies upon his own capacities, resembles the imprudent pilot, who neglects to read in the heavens, the sign of his course which is there traced, and who, soon wandering, at the pleasure of opposite currents and winds, is punished for his temerity by a wretched shipwreck.

Besides, is it true, that this superiority, in which infidels pride themselves, is so general as they seek to have it believed ? If arts and sciences have been carried to a degree of perfection unknown to our fathers, is it the same with regard to metaphysics and morals ? Above all, is it true, that modern infidels have committed no mistake of which they have to blush even in the eye of reason ? To know no other principles of obedience than the imperious law of the strongest, no other rule of conduct than private interest ; no other agent than fatality ; to regard shame as the invention of the will, libertinism as indifferent in itself, vice as the support of society, the pleasures of the senses as the most powerful incentives to virtue ; to reject the testimony of nature, the cry of conscience, the consent of nations, who render homage to the deity. We do not impute such blasphemies to reason. But is not revelation necessary, if those who abandon it are capable of such vagaries ?

We wish not, however, to make our age the accomplice of these errors ; and we allow with satisfaction that we cannot attribute to it the same absurdities as those with which the fathers reproached the most brilliant ages of Greece and Rome. But is it to reason, or to the gospel that this astonishing revolution is owing ? Infidels, said Tertullian, boast of teaching the same things with us ; innocence, justice, patience, sobriety, modesty ; they forget that they have learnt them of us ; and they impute to philosophy what they are obliged to borrow from religion. This is what infidelity does at this day. Because religion has destroyed the worship of idols, and the impostures of magic ; because it has abolished the bloody festivals of Paganism, slavery, and barbarous customs ; because in all the regions where it has penetrated, it has spread a spirit of peace and charity, shewn the vanity of riches and of honours, strengthened the ties of blood and those of society ; because the fury of war, the despotism of princes, the cruelty of nations, have yielded to its powerful inspiration ;

because it has softened the manners, reformed the laws, and improved the policy of nations; some writers, who have drawn their instructions out of our sacred books, profited by the precepts of the gospel, and enjoyed its advantages, dare to despise the source of them, and to attribute to a vain wisdom what is the work of divine wisdom. Why, then, if human reason is so powerful, have those fables and those absurdities for which we blush at this day, been proscribed by the preaching of the gospel? Why do they yet subsist in part, among people who are not illuminated with the light of faith? Why, among these people, are the most simple principles of natural law often mistaken, and actions contrary to the same law, adopted, and erected into precepts? St. Paul said to the sages assembled at Athens, In passing through this city, I beheld an altar with this inscription, *To the unknown God*; this God whom you know not, is he, whom I declare to you. He made heaven and earth. He has marked the succession of times; determined the course of the stars, given laws to the elements, and we are the first work of his hand. We are not less indebted to him for the unexpected changes which both in moral and political order make our glory and our happiness. In drawing the human race from ignorance and error, it seems as if providence had a second time drawn it out of nothing. Happy in the benefits which religion has produced, let us beware of mistaking the author of them, and of adding the most foolish presumption to the blackest ingratitude.

The irregularities of reason, and the bounds which are prescribed to it, are not the only proofs of its insufficiency. If the study of celestial truths, said Aquinas, was left to the sole light of reason, there would result from it three inconveniences. The first, that few persons would have the knowledge of them; the second, that even those who had, would acquire it but very late; the third, that almost always falsehood and error would be mingled with it.

We do not pretend that every infidel has lost all idea of morals in speculation, and all virtuous sentiment in practice. The cry of conscience, some principles of rectitude engraved in every heart, some good inclinations, a natural superiority of mind, a good education, may preserve in some ingenuous souls the moral sense of good and evil, make some tender and generous affections spring up in them, and produce in them the love of order which is the foundation of virtue.

But we say, that these principles are strengthened in the Christian by the motives which religion adds to them; and that, therefore, to weaken the belief of religion, is to weaken these

principles. We say, that these principles, sufficient in the ordinary course of life, are very weak against violent temptations, against impetuous passions, against the critical circumstances of every kind, to which man is exposed; that, on the contrary, the graces and the promises of the gospel have a powerful and victorious force, and that therefore, to deprive it of the succour of religion, is to render virtue uncertain. We say, that whereas the Christian doctrine is sensible to all men, these principles cannot be so; neither to the wicked man, who listens only to his passions; nor to the brutal man, who is drawn along by his senses; nor to the multitude, which is incapable of precision and justness; and therefore, to destroy religion, is to take away from public manners the most universal resource which Providence has afforded them. We say, above all, that all the means which Society can employ to oblige man to fulfil his duties, are approved and fortified by religion, and insufficient if it does not lend them its aid.

The first of these means is self-interest; and without doubt, if that interest was well understood, if it was directed by religion, it would be the safeguard of morals, and the guarantee of reciprocal services without which society cannot subsist. But this powerful spring of action is often dangerous. If in consulting his private, man separates it from the public interest; if the exclusive love of himself succeed to the lawful inclination which leads him to love himself; if in wishing to exist for himself, he thinks he owes nothing to others, society must fall to pieces. It maintains itself, like the universe, only by the agreement and the correspondence of its parts.

We could here reproach infidels with the mistakes of some among them, who, in reminding man of his interest, have no fear of enervating filial respect, paternal love, the ties of blood, those of friendship, even probity, courage, and disinterestedness; who have not blushed to justify avarice, voluptuousness, the disorderly pleasures of the senses; and who, under the vain pretext of re-establishing man in all his rights, have destroyed those of society.

But it is not upon errors of individuals, it is upon the doctrine of infidelity itself, that we wish to establish the triumph of religion. We suppose, then, an infidel, animated with love of the public good, saying to men; "Since each member of society has infinite wants, and limited faculties to provide for them, the industry of several ought to supply to the industry of one alone, by serving our equals, we cannot hurt ourselves, and the services which we render them are always a feeble compensation for those which we receive from them."

It is of this infidel that we demand, whether that connexion of general with private interest, will always be so urgent and so sensible, that society will not lose any of its rights. Often, to be useful to his equals, he must separate himself from every thing we hold dearest. Often, to serve society, he must forget himself. Beneficence supposes some privations; generosity includes some sacrifices; even justice sometimes requires them. The passions, more especially, insulate those whom they govern; and that which favours them, appears always to man to be his dearest interest. If the duties which he must fulfil, are painful, if the services which he must render, are near, and those, which we expect, remote; if his services counteract some strong inclinations, and some prevailing tastes, what resource to determine himself will the man find, who is led by that personal interest to which infidelity recalls him? The compensations which society presents to him, are not superiour to the advantages, from which it wishes him to detach himself. The motives which it offers him, are of the same nature as those which excite his resistance. The goods of which he must deprive himself, are always present. Those with which it flatters him, are often uncertain. Shall we be astonished, if, meaning to consult only his own interest, he is led to prefer what is useful to him, to that which is useful to others; his private, to the public good; his advantage to that of society?

Religion, on the contrary, does not present society to man, only as the centre and the union of all that is dear to him, but as the perpetual miracle of divine wisdom, the greatest of its works after the creation. To disturb the order of it, is to be wanting to providence; and every thing which interrupts its harmony, is a sort of profanation and sacrilege. Society is in the eyes of the Christian a single and immense family; of which God is the chief, and all the members are brethren. United to succour and solace one another, the law of love given to all men is particularly made for, them. When, by mutual services they follow its impression, they fulfil part of the ministry for which Providence has deigned to associate them; and it is even to God that they are wanting, if they neglect to protect their equals, and to be useful to them.

According to these ideas, what charms have the social virtues for a Christian! He will hear without doubt often the imperious voice of the senses; he will experience the violent emotions of covetousness, which leads men to be hard and unjust: but he will hear at the same time the voice of God which recalls him to his brethren. He will see hard-heartedness and injustice pursued by divine vengeance; he will see rewards prepared for the

beneficent and charitable man, for the submissive and faithful subject, for the generous citizen. Even if his private interest be found in opposition to that of society, another interest, foreign to earth and of a superiour order, supports and animates him. Confined to present time, infidelity can put no difference between what society promises and what it requires : In sacrificing to it his repose, his fortune, even his life, the Christian knows that he is still labouring for his own happiness. Religion detaches him both from the goods which he must sacrifice for society and from those which he may receive from it. As he seeks not its favours, he fears not its ingratitude, and whether it protects him, or neglects him, he never ceases to be faithful to it, because God orders him, and will be his reward.

SYRIAC VERSION OF THE NEW TESTAMENT.

FOR THE CHRISTIAN DISCIPLE.

THE Rev. Claudius Buchanan, in a publication entitled "Christian Researches in Asia," makes the following observations :—

"The Syrian Christians inhabit the interior of Travancore and Malabar in the south of India, and have settled there from the early ages of Christianity. * * * *

"In the Acts of the Council of Nice, it is recorded that Johannes, Bishop of India, signed his name at that Council, A. D. 325. The Syriac Version of the Scriptures was brought to India, according to the popular belief, before the year 325." Dr. Buchanan further observes :—"They have preserved to this day the language in which our blessed Lord preached to men the glad tidings of salvation. Their scriptures, their doctrine, their language, in short their very existence add something to the evidence of Christianity."

It appears from Dr. B., that these Syrian Christians had never seen a printed Bible before he visited them. The Bibles in their possession were all manuscripts. Some of them, almost worn out, had been in their possession, as they supposed, more than 1400 years. They contended that the New Testament was first and originally written in Syriac, the language spoken by our Saviour and his apostles ; that the common people of Jerusalem did not understand the Greek language. Dr. Buchanan

admitted that the gospel of Matthew, according to the general belief, was written originally in Syriac, but the Greek being the more universal language, was more favourable to the general diffusion of the gospel.

In Rees' Cyclopædia, under the head, "Syriac Version," are the following observations:

"The learned who have examined this version [called by the Syrians, 'Peshito,' that is, *The literal*, though it is in fact much less so than the new Syriac Version, and ought to be carefully distinguished from those made in a later period] and compared it with the original, both of the Old and New Testaments, inform us, that of all the ancient versions, which are now consulted by Christians for the better understanding of the Holy Scriptures, as well of the New Testament as of the Old, none can better serve this end than this old Syriac version, when carefully consulted and well understood. And to this purpose the nature of the language itself very much assists; for as it had been the mother tongue of those who wrote the New Testament, and a dialect of that in which the Old was first given to us, many things in both are more happily expressed in this version than can well be done in any other language." * * *

"The learned are much divided in their opinions respecting the antiquity of the Syriac Version; some referring it to the very earliest ages, and others taking all possible pains to prove it to be modern. Professor Michaelis is of opinion that it must have been made in the first century. * * * A very convincing argument for the antiquity of the Peshito is, its general reception among all the sects of the Syrian Christians, a circumstance which proves it to have been in general use before the Syrian Church was divided into Parties. * * *

"Michaelis commends the Peshito as the best translation of the Greek Testament which he had ever read; its language being the most elegant and pure, not loaded with foreign words, bearing no marks of the stiffness of a translation, but written with the ease and fluency of an original." Thus far the Cyclopædia.

Locke, in his Essay for the Understanding of St. Paul's Epistles, makes the following observations:—"The language wherein these Epistles are writ, is no small occasion for their obscurity to us now. The words are Greek, a language dead many ages since; a language of a very witty volatile people, seekers after novelty, and abounding with a variety of notions and sects, to which they applied the terms of their common tongue with great liberty and variety; and yet this makes but one small part of the difficulty in the language of these Epistles; there is a pecu-

liarity in it, that much more obscures and perplexes the meaning of these writings, than what can be occasioned by the looseness and variety of the Greek tongue. The terms are Greek, but the idiom or turn of the phrase may be truly said to be Hebrew or Syriac; the custom and familiarity of which tongues do sometimes so far influence the expressions in these Epistles, that one may observe the force of the Hebrew conjugations, particularly that of *Hiphil*, given to Greek verbs in a way unknown to the Grecians themselves."

It is generally supposed that the New Testament was first and originally written by the sacred penmen in the Greek language; the most refined language in the world; a language with which, if we except one or two, it may be supposed the writers of the New Testament, who were principally Syrian fishermen and rusticks, could not be acquainted, unless by inspiration. On comparing what is said above by Michaelis, with the observations of Locke, may we not be warranted in inferring that the Syrian Christians of India were correct in asserting that the New Testament was first and originally written in the Syriac language?

SCRUTATOR.

Philadelphia, October 11th, 1821.

ON BELKNAP'S COLLECTION OF PSALMS AND HYMNS.

[We give place to the following remarks of an unknown correspondent, as we did to those of the writer to whom he alludes, (who is also unknown to us,) not intending to pledge ourselves to support all the opinions of either, but simply to give place to a discussion which we think is needed, and may be useful. The review which appears in the latter part of this number, was prepared for the press before we had received this communication.]

TO THE EDITORS OF THE CHRISTIAN DISCIPLE.

A CORRESPONDENT in a late number of the *Christian Disciple*, has undertaken to show what are "the requisite qualities of a good collection of Hymns for public worship." His remarks were suggested by a recommendation which appeared in a previous number of the *Disciple*, of the collection lately published in New-York, and are calculated, though not perhaps designedly, to prevent the introduction of that, or of any other now extant, as a substitute for those in general use in the Unitarian churches of New-England. To render any change expedient,

"it is not enough," he says, "that the new [collection] should be *decidedly better* than the old, but it should be *the best* which, within a reasonable time, could probably be produced by the combined exertions of piety, genius and taste." That is, we are to look forward to some possible combination, which may produce a more perfect hymn-book than any we can now expect to see ; one that shall anticipate the progress of the human mind, and prevent the necessity of any further change for ages to come. But whatever may be the inconveniences of a change, one would suppose that among Unitarians the difficulties experienced in the use of the most popular hymn-books might be still more serious. A collection, in which the preacher finds it a task to select hymns that do not contain sentiments directly opposed to those he labours to inculcate, and in the use of which, the congregation must be perpetually tried by being called on to utter their devotions in language which they believe to be erroneous and destitute of all scriptural authority, might well be dropped for one that was "*decidedly better*."

I pretend not, any more than the correspondent to whom I have alluded, to give an opinion of the compilation published and adopted by the Congregational Society, at New York ;—I leave this to the abler hands who have given the promise of a Review of it, and who will doubtless do it justice : but I propose to enquire into the merits of the collection by which we are to abide, until some one is produced which shall supersede the necessity of further change for the time to come. The inconsistencies of Dr. Watts' "*Psalms and Hymns and Spiritual Songs*" have already been very ably exposed.* Dr. Belknap's Collection will probably be thought less exceptionable than Watts', (which is still, however, in use in many churches long ago departed from the doctrines styled orthodox,) and to that I shall at present confine myself.

Let it not be thought that I would wish to detract any thing from the merits of the excellent compiler. I have a high respect, in common with many of my fellow-worshippers, for the character of Dr. Belknap, and for his no less eminent coadjutor, Dr. Clarke ; but we must not suffer ourselves or others, to be led astray by the influence of venerated names. Who does not esteem the amiable Watts ; but what Unitarian would teach his children to worship God in such strains as may be found in some of his hymns ?

* In No. ix. of Tracts published by the Philadelphia Unitarian Tract Society, from the pen of the venerable Ralph Eddowes.

Your correspondent has given what he conceives to be the essential properties of a good collection. In the examination proposed, I shall follow him in what I presume will generally be admitted to be the most indispensable of these.

"1st. All the doctrines in such a work should be just and true;" and "2d, it should be free from all party sentiments and expressions, that may offend those whose comfort and edification we are bound to consult." If we admit that Dr. Belknap's collection contains no inconsistencies,—nothing, which, upon some system, cannot be shown to be true; it cannot be denied that it contains much, which no considerable part of any unitarian congregation believes. As far, therefore, as they are concerned, it contains much that is not true and just. It abounds also in sectarian views and controverted doctrines, and can scarcely fail to offend some, however small a part, of every assembly of christians, where it may be used.

Of controverted points, we have in the 14th psalm, the doctrine of "Universal depravity."

"He saw that *all* were gone astray
Their practice *all the same*."

And again—

"Such seeds of sin, that bitter root,
In every heart are found;
Nor will they bear diviner fruit
Till grace refine the ground."

If there be any doubt whether the Calvinistic doctrine of *total* depravity be inculcated here, none will remain, probably, in regard to the sense of the following passage from hymn 261.

"Vain are the hopes the sons of men,
On their own works have built;
The carnal mind is *all unclean*,
And *all its actions* guilt."

The third line in the preceding verse is altered from Watts, who has it, "their hearts by nature all unclean," with what view does not seem clear, for "the carnal mind" means, I presume, nothing more in this connexion, than the heart of man by nature.

The doctrine of atonement, or satisfaction, in some shape or other, is found throughout the book. Now according to the rule, this should not be, because all are not agreed respecting it, and it will offend some "whose comfort and edification we are bound to consult." In the 2d part of the 40th psalm, we have the following account of the work.

"And see the blest Redeemer comes,
Th' eternal son appears!
And at th' appointed time assumes,
The body God prepares.

His Father's honour touch'd his heart,
He pitied sinner's cries;
And to fulfil a Saviour's part
Was made a sacrifice."

And we are then told—

"The one sacrifice he made,
Atones for all our sin."

In hymn 174th, the rebel heart is represented as yielding to
"sovereign grace," and exclaims,

"I see the prince of life,
Display his wounded veins;
I see the fountain open'd wide
To wash away my stains.

My God is reconcil'd, &c."—

In hymn 40th, it is said—

"Jesus, our great high priest,
Has full atonement made."

and in the same hymn he is called "the sin-atonement lamb."

Of the many other passages which contain the same doctrine,
I shall mention a few without any particular order.

"Bearer of our sin and shame,
By whose merit we find favour."—Hymn 93.

"He paid our ransom when he knew
His precious life must be the cost."—Hymn 114.

"The sons and heirs of God
Are dearly bought with Jesus' blood."—Hymn 33.

And it is his blood alone which can give life and happiness.

"See, in the Saviour's dying blood
Life, health and bliss abundant flow!

'Tis ONLY that clear sacred flood
Can ease thy pain and heal thy woe!"—Hymn 50.

"He (God) sent his son to bear our load,
Of sins, and save our souls from hell."—Hymn 182.

"His blood removes the foulest guilt."—Hymn 136.

"He on the cursed tree expires
A victim in our place."—Same.

As a practical comment on the doctrine so plainly taught in these passages, we are told, in hymn 140, that

"The guilty conscience seeks
No sacrifice besides:

Numerous quotations might be made to the same effect; and it will not be thought by those who are acquainted with this collection, or who will take the trouble to examine the passages noted below,* that I have selected all the most objectionable.

I shall not enter upon the illustrations of other points of the orthodox creed which might be drawn from this work.† On these two, all the others depend. I shall now proceed to adduce some instances of sectarian views with regard to the person and offices of Christ; and then with regard to the honour which is due to him. I beg here distinctly to state, that in doing this, I mean not to give any opinion of the justness of these views. My purpose obviously leads me no further, than merely to examine whether this collection contain *sentiments* upon which christians are *very little agreed*, and which for *that reason alone*, by the rule proposed, should find no place in a work of this nature.

In hymn 136, "Jesus" we are told

"The bosom of his Father left,
And entered human clay."

In psalm 8th, of the same being, it is said,

"See him below *his* angels made ;"

and the enquiry is made,

"What honours shall thy son adorn
Who condescended to be born?"

In hymn 165 we find still more exalted ideas of the person of Christ :

"The *God of glory* down to men
Removes his blest abode ;
Men are the objects of his love
And he their *gracious God*."

In hymn 27 he is called "our descending *God*;" and in hymn 274 is the following extraordinary passage :

* Hymn 9, 29, 30, 33, 93, 109, 188, 210, 286, 297. Psalm 69. I do not profess to have enumerated all. I intended to have given the verse, but finally omitted it as unnecessary.

† For the doctrine of *election*, connected with atonement and justification, see hymn 286.

"Forbid it, Lord! that I should boast,
But in the death of Christ, my God!"

Now I believe that even Calvinists do not boast in the death of God.

Not only the name, but the attributes of the Most High are ascribed to Christ. In hymn 27, entitled "The word made flesh;" he is described as the maker and sustainer of all things, the whole creation's head:

"By his great power were all things made,
By him supported, all things stand;
He is the whole creation's head,
And angels fly at his command."

And then as descending,

"That he may converse hold with worms,
Dress'd in such feeble flesh as they."

So also in hymn 22d, on the "Incarnation of the Word,"

"That glorious word, that sovereign power,
By whom the worlds were made;
(O happy morn, illustrious hour!)
Was once in flesh array'd."

Eternity and almighty power are attributed to him in many places.* A single example will suffice.

"To Jesus, our eternal King
Be universal power confess'd."—Hymn 188.

Christ is thus addressed in hymn 130.

"In thee, my great almighty friend,
My safety dwells and peace divine;
On thee ALONE, my hopes depend,
For life, eternal life is thine."

He is frequently represented as sharing the throne of God, and being at once the object of heavenly adoration and the source of heavenly blessedness. As in hymn 51:

"O for a beatific sight
Of our almighty Father's throne!
There sits our Saviour, crown'd with light,
"Cloth'd with a body like our own,
Adoring angels round him stand,
And heavenly powers before him fall;

* See Ps. 40. 71. Hymn 27, 35, 48, 140, 141, 163, 176, 222, 259, 270, 271. In most of these instances, it is the Son who is called *eternal, everlasting, &c.* as "the eternal Son"—"God's everlasting son" a combination which is somewhat peculiar.

The God shines gracious through the man,
And sheds bright glories on them all."

Throughout this collection, Jesus Christ is considered, equally with God the Father, the object of religious worship and homage. If this be an error, it pervades the book; but at all events, there are many, as Dr. Belknap himself seems to have been aware, "whose tenderness of conscience obliges them to confine their addresses to the Father;" and surely "we are bound to consult the edification and comfort" of these weaker brethren. I will say nothing of the inconsistency of this worship with the great principle which is recognised in all Unitarian congregations, of ONE only living and true God, and that "worship to HIM *alone* belongs," (Hymn 54, in Belknap.) My object is simply to point out these passages as giving a sectarian character to this collection, and in so far diminishing its value, as a collection to be used in public worship. I shall quote but few examples, referring those who wish to pursue the subject further, to other examples below.*

The 22d hymn begins in the following strain :

"Awake ! awake the sacred song
To our incarnate Lord !
Let every heart and every tongue,
Adore th' eternal Word."

In the 105th hymn Jesus is worshipped under the title of "the *Immortal God*;" and it is *his* spirit which is sent down to supply his place on earth.

In the 122d hymn he is addressed as follows :

"Jesus, *my God*, I know his name," &c.

In this connection the 109th hymn is particularly objectionable, because it is a version of that noble anthem of praise in Revelation xv. 3. 4. "Great and marvellous are thy works, Lord God Almighty," transformed into an ascription to Christ.

1. "How great thy works, Almighty God,
Who shall not fear thy name !
How just and true are all thy ways,
Thou Son of God, the Lamb !
2. More hast thou done than Moses did—
6. Thy lofty praise, O King of saints,
Shall every nation sing."

This certainly is a needless perversion of the original.

* Hymn 6, 7. 23. altered from Mrs. Barbauld, apparently for no other purpose but to introduce an address to Christ : 24. 30. 52. 62. 93. 130. 135. 137. 138. 139. 161. 163. 167. 173. 225. 258. 280. 297.

See also psalm 16th :

“ Jesus, whom every saint adores.”

And hymn 30th, concerning prayers to the Lamb :

“ Those, are the offer'd prayers of saints,
And these the hymns they raise.”

And hymn 297th :

“ Jesus, to thee I breathe my prayer.”

Psalm 45th, 1st part, entitled “ the glory of Christ, &c.” is wholly addressed to him, as “ the mighty Lord.” The reference at the 5th verse to the 1st chapter of Hebrews, will hardly be thought among Unitarians in general, to justify the following ascription to Jesus Christ.

“ Thy throne, O God, forever stands,
Grace is the sceptre in thy hands.”

And again, in the 6th verse, he is addressed under the name of “ GOD.” Divines and scholars may understand this appellation, bestowed on Jesus, in an *inferior* sense ; but what will be the impression from the use of such language, on the minds of a majority of those who thus find it in connexion with the object of their worship ; upon the minds of children and the uneducated ? Turning a few pages forward from the psalm last quoted, we meet the following :—

“ The God we worship now
Will guide us till we die ;
Will be our God while here below,
Our God above the sky.”

And *who*, it may be asked, is this “ God we worship now,” but Jesus Christ ? If any thing further were necessary besides this indiscriminate use of the name God, and this worship of the Father and the son under the same name, to confound all distinction between the ever-blessed Jehovah, and him “ whom the Father sanctified and sent,” it is not wanting ; for in the 2d part of the 45th psalm, it is made our duty to love and adore Christ, because *he* is our *Maker* and our *Lord*.

“ Let him be lov'd and yet ador'd,
He is thy *Maker* and thy *Lord*.”

And yet in the 94th psalm we are told,

“ *Jehovah* is the Sovereign Lord,”

and that “ We are his work :”—and in hymn 54th, it is to the “ Eternal God,” “ the only living and true God,”

“ ——— alone ourselves we owe
To Him alone our homage pay.”

I will adduce but a single example more of religious address to Christ. It is in the 102d psalm, entitled "the mortality of man and eternity of Christ"—in which he is adored, not only as being himself eternal, but as possessing the power of life and death; not only as our maker, and the maker of heaven and earth, but as immutable, controuling and directing all changes:

1. "It is the Lord, our maker's hand,
Weakens our strength amidst the race;
Disease and death at thy command
Arrest us and cut short our days.
2. Spare us, O Lord, aloud we pray
Nor let our sun go down at noon:
Thy years are our eternal day," &c.
3. Christ is the same through every age—
4. 'Twas he this earth's foundation laid,
Heaven is the building of his hand;
This earth grows old, these heavens shall fade
And all be changed at his command."

Dr. Belknap altered, in the first line, the word "Saviour," as written by Watts, to "Maker." The title of the hymn, nevertheless, confines its application to Christ, as well as the references to "the church," in the 5th and 6th verses, and to Hebrews, i. 8. at the head.

Besides addresses to the Son, we have also addresses to the Holy Spirit, in distinction from God the Father.*

"Eternal spirit, we confess
And sing the wonders of thy grace;
Thy power conveys the blessing down
From God the Father and his Son." Hymn 60.

Passing over other controverted points, particularly the doctrines that we are to slumber in the grave until the general resurrection, (Psalms 4th, 17th, 71st, and others;) and the greater propriety, to say the least, of *immersion* in baptism,† I proceed to examine this collection, as it respects another "essential requisite."

3. A collection of Hymns for public worship should abound "in those thoughts which in their own nature are best suited to pro-

* See also Hymn 197, 5th and 6th v.

† "See how the spotless lamb
Descends into the stream,
And teaches us to imitate,
What him so well became!"—Hymn 127.

mote and cherish the feelings of devotion." I have room only to notice one or two classes of hymns which I think very ill adapted to this most important purpose. They are those which give unworthy ideas of the Divine Being.

No one can have read Belknap's Collection with attention, who has not been struck with the contrast which seems even studiously displayed between the wrathful, avenging character of the Father of mankind, and the mild and merciful, and benignant attributes of the son of man; and who that has observed this, has not been sensible how repugnant it is to the spirit of devotion? The blessings of salvation, the hope of immortality, are not uniformly ascribed to the goodness of God, but to the kind interposition of Christ. It was "*his* pity melted o'er our woes," and prompted him "to save." Hymn 259. All in Heaven is "the gift of Jesus' love." (Hymn 40.) It is

"Jesus who *alone* can give
True pleasure, peace, and rest."

"But he, for his own mercy's sake
My wandering soul restores."—Hymn 173.

"Jesus, the spring of joys divine,
Whence *all* our hope and comfort flow."

And

"Our everlasting love is due
To him, who pity'd sinners lost,
Who paid our ransom when he knew,
His precious life must be the cost."—Hymn 114.

The gracious Father of all, "from whom descendeth every good gift," is too frequently represented as angry, wrathful, and vindictive. As in psalm 6.

"In *anger*, Lord, rebuke me not,
But spare a wretch forlorn;
Correct me not in thy *fierce wrath*,
Too heavy to be borne."

But Christ is every where represented in a very different light, and in hymn 218, he is negatively described in a sense which reminds us of the vindictive God.

"His hand no thunder bears,
No terror clothes his brow,
No bolts to drive our guilty souls
To fiercer flames below."

In psalm 18 we have a high-wrought description of God executing judgment on his enemies, and we are told of "his vin-

dictive fury."* But in the 48th hymn, we are called on to proclaim "the sovereign of our hearts," namely, "Christ, the King of Saints ;"

*"Infinite power, and boundless love
In him unite their rays."*

So also in hymn 156.

*"We hear with trembling and affright,
The voice of heaven ———"*

*"What mortal could sustain the stroke
Should wrath divine——
Descend to crush rebellious worms !"*

But we have a refuge in the compassion of Christ :

*"His heart is full of tenderness,
Of pity and of love."—Hymn 292.*

There are other hymns in this collection which seem to me to be no less at variance with a right spirit of devotion ; I refer to those which describe in terms more or less bold, the warfare carried on between the supreme Jehovah and the evil one.

In psalm 13, the christian, "*complaining* under temptation" represents himself, while God conceals his face, and delays his aid, as struggling and toiling in vain. He then warns, and expostulates with, the Almighty, in the following vituperative strain :

*"How would the tempter boast aloud,
If I become his prey,
And all the hosts of hell grow proud,
At thy so long delay."*

Hymn 146 contains the triumphant description of a battle fought by Michael,

*"Appointed by the eternal King,
To fight the battles of our God,"*

and the Dragon : But it was not by Michael, the appointed champion of the Almighty, that the "victory and renown were gain'd ;"

*"'Twas by thy blood, immortal lamb ;
Thine armies trod the Dragon down."*

4. A collection suited to public worship, "should contain something appropriate to every important subject of practical religion, and to every interesting occasion ;" and "there should be

* This expression was altered, I find, in subsequent editions, to "*tempestuous fury*,"—but God's "*vindictive frowns*," are still to be found in psalm 11th.

the same unity in the subject of each particular hymn which is required in a sermon." The deficiency of Belknap's Collection in variety of subjects, may partly be gathered from the fact, that although it contains near 600 psalms and hymns, an addition of twenty-eight hymns has been thought necessary. I believe its deficiency in this respect has been of late much lamented by those who have been obliged to select from it. The want of unity, also, in the subjects, has been matter of complaint; but we are not to look for unity of the kind required in that part of the work which consists of a version of the psalms. It is difficult to conceive why a version of all the psalms has been thought necessary in collections of devotional poetry for christian worship; but the defect of unity here is to be charged to the system which was adopted. I have not examined the hymns particularly with this view, for the limits of this notice would not admit of any proper elucidation of the subject.

5. We come now to the last of the "requisites" by which I proposed to test the merits of Belknap's collection; (that which stands last and makes the most important figure in the communication I have alluded to, I do not profess to understand;) namely, "simplicity of style," and "poetical virtue and grace." If these be "essential properties," then even on this ground there might be great propriety in introducing one "decidedly better." I shall cite but a few examples from many that may be found, of passages which are deficient in these requisites.

"God counts the sorrows of his saints,
Their cries affect his ears;
Thou hast a book for their complaints,
A bottle for their tears."—Psalm 56.

The allusion in the last line is very little understood, and when this is known, it has nothing to recommend it to a place in the devotional poetry of the present age.

In the 50th psalm, the christian, in imitation of David cursing his enemies, imprecates destruction on tyrants in such language as the following:

"Break thou, their teeth, Almighty God!
The teeth of lions drench'd in blood;
And crush those serpents in the dust:"

The blessings of religion are often put in comparison with the pleasures of the table. In psalm 63 this image of a feast is introduced to exalt our ideas of the rich grace of God, and the joy of dwelling in his presence.

"Not all the blessings of a feast
Can please my soul so well."—

In hymn 84 it is used metaphorically for the pleasures of religious worship.

"Here in thy house we *feast*
On *dainties* all divine,
And while such food we taste,
With joy *our faces shine*."

In hymn 126 we have an instance of a more violent metaphor.

"Our sins, alas ! our cruel sins
His [Christ's] chief tormentors were ;
Each of our crimes became a nail,
And unbelief, the spear."

Instances of great familiarity of expression are not very rare, and nothing can be more improper in devotional poetry. The following is almost ludicrous.

"God frees the souls condemn'd to death ;
And when his saints complain,
It can't be said they spent their breath,
Or shed their tears in vain."

This, however, is rather better than Watts :

"*It shan't be said* that *praying breath*,
Was ever spent in vain."

The christian "pleading with submission" at the throne of grace might find a simile, one would think, more expressive of his feelings than the following, which would be apt to remind one of domestic scenes very little allied to christian submission.*

"As servants watch their master's hand,
And dread the stern rebuke ;
Or maids before their mistress stand,
And wait the peaceful look,—
So for our sins we justly feel, &c."

I shall mention but one instance more of bad taste, which occurs in the beautiful hymn of Doddridge, beginning with, "Ye golden lamps of heaven, farewell." The last line of the 3d verse, "Where I shall *reign* with God," is tamely altered by

* [In regard to this instance, and some of the others mentioned by our correspondent, there will probably be, with some, a different opinion, on the ground that the images are transferred from the Bible, and therefore cannot be unsuitable to religious purposes. But this objection can have no weight when it is remembered, that that may be very proper and affecting, when it conforms to the customs and taste of a people, which may become very otherwise when it opposes them. The manners and taste of the present age are exceedingly different from those of the Jews in the age of David or of Christ. Ed.]

Belknap to "Where I shall see my God." The expression of Doddridge is equally scriptural, and no one can fail to see how much the verse is flattened by the alteration.

I would now ask, whether this be such a collection as we are willing to rest satisfied with, if one "decidedly better" is to be had, merely because *the best* which can be formed by any probable combination of piety, genius and taste, is to come? Shall we continue to teach the doctrines of Calvin by our hymn-books, and denounce them in our sermons? Shall we continue to offend our brother, who cannot conscientiously join in them, by offering addresses to Christ, while the language of the same book is, "worship to God *alone* we give." It has been thought that Dr. Watts' Hymns have done more to propagate and establish the errors of calvinism, than all the creeds and confessions of faith that were ever written; and Dr. Belknap's Collection cannot be altogether exempted from the same condemnation.

It is true that part of the evils resulting from the use of such a work, may be, and are, avoided by the judgment which is exercised by many of our clergy in the choice of hymns. But if all would take this trouble, can we expect it will be read in families and by children with equal discrimination? And yet how important are the first impressions on religious subjects, and from what are they so commonly derived as from the hymn-book, which forms part of every domestic library? Is not this consideration alone sufficient to induce the unitarian to choose, at least for his family, that collection which is "decidedly best?"

I cannot but look upon this matter as one of the greatest importance to the interests of pure christianity, to the interests of piety and virtue; and I shall be happy to have contributed in any degree to the proper understanding of it, through your very valuable journal.

Your's, &c.

P. J.

MISCELLANEOUS COLLECTIONS.

FULLER—THE GOOD SEA-CAPTAIN.

His military part is concurrent with that of the souldier already described. He differs onely in some sea-properties, which we will now set down. Conceive him now in a man of warre, with his letters of mart, well armed, victuall'd and appointed, and see how he acquits himself.

The more power he hath, the more carefull he is not to abuse it. Indeed a sea captain is a king in the iland of a ship, supreme judge, above appeal, in causes civill and criminall, and is sel-dome brought to an account in courts of justice on land, for injuries done to his own men at sea.

He is carefull in observing of the Lord's day. He hath a watch in his heart, though no bells in a steeple to proclaim that day by ringing to prayers. Sir Francis Drake, in three years sailing about the world, lost one whole day, which was scarce considerable in so long a time. 'Tis to be feared some captains at sea, lose a day every week, one in seven, neglecting the sabbath.

He is as pious and thankfull when a tempest is past, as devout when 'tis present. Not clamourous to receive mercies, and tongued to return thanks. Many mariners are calm in a storm, and storm in a calm, blustering with oathes. In a tempest it comes to their turn to be religious, whose piety is but a fit of the wind, and when that's allayed, their devotion is ended.

Escaping many dangers makes him not presumptuous to runne into them. Not like those seamen, who as if their hearts were made of those rocks they have often sailed by, are so alwayes in death, they never think of it. These in their navigations observe, that it is farre hotter under the tropicks in the coming to the line, than under the line itself; and in like manner, they conceive that the fear and fancy in preparing for death is more terrible then death itself, which makes them by degrees desperately to contemne it.

His voyages are not onely for profit, but some for honour and knowledge. He counts it a disgrace, seeing all mankind is one familie, sundrey countreys but severall rooms, that we who dwell in the parlour (so he counts Europe) should not know the out lodgings of the same house, and the world be scarce acquainted with itself, before it be dissolved from itself at the day of judgement.

He daily sees and duly considers God's wonders in the deep. Tell me, ye naturalists, who sounded the first march and retreat to the tide, "*Hither shalt thou come, and no further.*" Why doth not the water recover his right over the earth, being higher in nature? Whence came the salt? and who first boyled it, which made so much brine? When the winds are not onely wild in a storm, but even stark mad in a herricano, who is it that restores them again to their wits, and brings them asleep in a calm? Who made the mighty whales, who swim in a sea of water, and have a sea of oyl swimming in them? Who first taught the water to imitate the creatures on land? so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennell of dog-fishes, and in all things, the sea, the ape of the land. Whence grows the ambergreece in the sea? which is not so hard to find where it is, as to know what it is. Was not God the first shipwright? and all vessels on the water descended from the loyns (or ribs rather) of Noah's ark? Or else who durst be so bold, with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or, how first fell it in love with the North, rather affecting that cold climate, then the pleasant East, or fruitful South, or West? How comes that stone to know more then men, and find the way to the land in a mist? In most of these, men take sanctuary at *occulta qualitas*, and complain that the room is dark; when their eyes are blind. Indeed they are God's wonders; and that seaman the greatest wonder of all for his blockishnesse, who seeing them daily, neither takes notice of them, admires at them, nor is thankfull for them.

FULLER—RECREATIONS.

RECREATIONS is a second creation, when wearinesse had almost annihilated one's spirits.—It is the breathing of the soul, which otherwise would be stifled with continual businesse.—We may trespasse in them, if using such as are not forbidden by the lawyer, as against the statutes; physician, as against health; divine, as against conscience.

Spoil not the morning (the quintessence of the day) in recreations.—For sleep itself is a recreation; adde not therefore sauce to sauce; and he cannot have properly any title to be refreshed, who was not first faint; pastime, like wine, is poyson in the morning.—It is then good husbandry to sow the head, which hath lain fallow all night, with some serious work. Chiefly in-

trench not on the Lord's day to use unlawfull sports: this were to spare thine own flock, and to sheere God's lambe.

Let thy recreations be ingenious, and bear proportion with thine age.—If thou saist with St. Paul, "*When I was a child, I did as a child,*" say also with him, "*But when I was a man, I put away childish things.*" Wear also the child's coat, if thou usest his sports.

Refresh that part of thy body which is most wearied.—If thy life be sedentary, exercise thy body: if stirring and active, recreate thy mind.—But take heed of cosening thy mind, in setting it to do a double task, under pretence of giving it a play-day, as in the labyrinth of chesse, and other studious games.

Choak not thy soul with immoderate pouring in of the cordiall of pleasure.—The creation lasted but six dayes of the first week: prophane they, whose recreation lasts seven dayes every week:—rather abridge thyself of thy lawfull liberty therein, and then recreations shall both strengthen labour, and sweeten rest; and we may expect God's blessing and protection on us in following them, as well as in doing our work.—As for those who will not take lawfull pleasure, it is to be feared they will take unlawfull pleasure, and by lacing themselves too hard, grow awry on one side.

FULLER—CHARITY.

CHARITY has been well expressed by the embleme of a naked child giving honey to a bee without wings: onely, I would have one thing added; namely, holding a whip in the other hand, to drive away the drones.

Those are ripe for charitie, which are withered by age or impotencie—especially if maimed in following their calling; for such are Industrie's martyrs, at least her confessours: adde to these, those, that with diligence, fight against poverty, though neither conquer, till death make it a drawn battel. Expect not, but prevent their craving of thee; for God forbid the heavens should never rain till the earth first opens her mouth, seeing some grounds will sooner burn than chap.

THE CHRISTIAN'S DEATH BED.

FOR THE CHRISTIAN DISCIPLE.

Dark is the hour. Upon his bed of death
The christian lies, his frail and feeble life

Already fluttering on the verge of fate,
While his immortal soul, for heaven designed,
Anxious to quit this fleshly tenement,
Looks up and hastens to its destined goal.
The world and all its joys are far removed,
And things of yesterday as past long since.
Vain now is all a long life's weary toil,
And, like a fevered dream, has only left
A faint and troubled image on the mind ;
While dread futurity throws o'er the scene
Her dark and awful shades. What now
Can soothe the sufferer's soul, and whisper peace,
Can turn his couch of pain to bed of rest,
And tell his soul, that through the vale of death
Lies the short passage to a heavenly world.
O Faith ! thou source of all a Christian's joy !
'Tis thine his suffering spirit to sustain,
And, in his last and dreadful agony,
Give peace ; to lift his soul and bid it rest
Upon his Maker's love, through him who bade
The weary come to him and find repose.
'Tis thine to chase the darkness of the tomb,
Unveil the mercy seat of heaven, display
The throne begirt with thousand ransomed souls,
Redeemed from earth and snatched from sin and death,
And show the glories of a world of love.
He sees the vision, longs to share the bliss,
And smiling, weeping, breathes his soul away.

FROM BOWRING'S SPECIMENS OF THE RUSSIAN POETS.

ODE BY DERZHAVIN.

GOD.*

O thou eternal One ! whose presence bright
All space doth occupy, all motion guide ;
Unchanged through time's all devastating flight ;

* This is the poem of which Golovnin says in his narrative, that it has been translated into Japanese, by order of the emperor, and is hung up, embroidered with gold, in the temple of Jeddo. I learn from the periodicals, that an honour something similar has been done in China to the same poem. It has been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace at Pekin.

Thou only God ! There is no God beside !
 Being above all beings ! Mighty One !
 Whom none can comprehend and none explore ;
 Who fill'st existence with *Thyself* alone :
 Embracing all,—supporting,—ruling o'er,—
 Being, whom we call God—and know no more !

In its sublime research, philosophy
 May measure out the ocean-deep—may count
 The sands or the sun's rays—but, God ! for Thee
 There is no weight nor measure :—none can mount
 Up to Thy mysteries ; Reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace Thy counsels, infinite and dark :
 And thought is lost ere thought can soar so high,
 Even like past moments in eternity.

Thou from primeval nothingness didst call
 First chaos, then existence ;—Lord ! on Thee
 Eternity had its foundation :—all
 Sprung forth from Thee :—of light, joy, harmony,
 Sole origin :—all life, all beauty Thine.
 Thy word created all, and doth create ;
 Thy splendor fills all space with rays divine.
 Thou art, and wert, and shalt be ! Glorious ! Great !
 Light-giving, life sustaining Potentate !

Thy chains the unmeasured universe surround :
 Upheld by Thee, by Thee inspired with breath !
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death !
 As sparks mount upwards from the fiery blaze,
 So suns are born, so worlds spring forth from Thee
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of heaven's bright army glitters in Thy praise.

A million torches lighted by thy hand
 Wander unwearied through the blue abyss :
 They own Thy power, accomplish thy command
 All gay with life, all eloquent with bliss.
 What shall we call them ? Piles of crystal light—
 A glorious company of golden streams—
 Lamps of celestial ether burning bright—
 Suns lighting systems with their joyous beams ?
 But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weigh'd
Against Thy greatness, is a cypher brought
Against infinity! What am I then? Nought!

Nought! But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth Thy spirit shine,
As shines the sun-beam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart:
Though but an atom, midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is Spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
Created *me*! Thou source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thoughts ineffable ! O visions blest !
 Though worthless our conceptions all of Thee,
 Yet shall Thy shadowed image fill our breast,
 And waft its image to Thy Deity :
 God ! thus alone my lowly thoughts can soar,
 Thus seek Thy presence—Being wise and good !
 'Midst Thy vast works admire, obey, adore ;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

REVIEW.

ARTICLE X.

1. *A Collection of Psalms and Hymns, for Social and Private Worship.* "God is the King of all the earth : sing ye praises with understanding." Ps. xlvii. 7. New-York : 1820.
2. *A Selection of Hymns and Psalms for Social and Private Worship.* Andover : 1821. pp. 307.

THE New-York collection stands of right at the head of this article. It is the larger and more sightly book ; we look at it with a peculiar interest and kindness on account of the church for the use of which it was prepared ; and it has had already a long claim upon our notice. Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated. We are not disgusted with rhapsody, nor wearied with the spiritless prosing that so often assumes the form of sacred numbers. There is no tinsel and prettiness, asking to be looked at and examined amidst the solemn praises of God ; but all is comely, dignified and devout. The tone that prevails throughout is a manly one, whether it expresses joy or grief, trust or fear, gratitude or contrition ; equally so when it is subdued in acknowledgment or tremulous with affliction, as when it swells into the highest ascriptions which the exulting heart offers up to its Maker. Now this last is no small praise : of which we shall be

convinced at once, if we consider what a large class of hymns there is, in which overstrained emotions are uttered, and the feelings of a morbid mind are represented as religious sensibility, and querulous complainings and unnatural transports and sobbing confessions, with which no set of worshippers can or ought to go along, are copiously poured forth. The language of a calm, rational piety is what we want ;—servent without extasies, tender without weakness, sublime but simple, poetical without artifice or display : and such, it appears to us, is the language of this book.

But its highest commendation is to come. It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it. It deals out no disputed dogmas. It recognizes none of the religious differences that divide the Christian church. He who wishes to find any system of divinity wrought into verse will seek in vain here ; for none of the peculiarities of belief, calling themselves Arian, or Socinian, any more than they which claim to be Orthodox, are maintained. On the contrary, it has been the object of the compiler, as he tells us in his preface, “to exclude all reference to those opinions, which are still controverted among Christians, and to advance only those great and important practical doctrines in which all are professedly agreed. He has endeavoured to avoid every expression which could give offence to the serious Christian of any denomination ; and thus, as far as possible, to enable all to unite, cordially and sincerely, in this interesting part of social worship, the celebration of the praises of the Most High.” This we hold to be a fair and excellent principle : for it would seem as if our public devotions at least should have no savour of party in them, but be such as all can join in, though it is not possible in this way to satisfy all. It is certainly the only principle, which Unitarians can with any consistency adopt ; though we have no reason to wonder, if they, who cannot be contented without the continual repetition of certain modes and forms of faith, should refuse to relinquish so important a means of promoting them as a hymn book provides. Mr. Sewall, to whom we are indebted for this compilation, has been thoroughly faithful to the laudable and candid purpose with which he set out. He treads but upon the broad, sure places of Christianity ; avoiding all the points of uncertain speculation and technical divinity. He throws out no abstruse or equivocal language, to conciliate the opposers of rational religion, or to hold up the form of believing more than some of the friends of it profess. He confines himself strictly to what relates to practical holiness, and fosters the sentiments of genuine devotion. We cannot refrain from

saying, what a contrast is here to the collection now in common use among ourselves; which is full of doctrinal decisions, and those not always consistent with each other; wearing about it a mist of Jewish phrase and cloudy opinions, through which nothing can be seen distinctly; endeavouring to accommodate itself to the views of contending sects, by favouring all in turn; and presenting an unnatural combination of eager Arianism and half-willing Orthodoxy!* None can respect more highly than we do the piety and worth of the excellent man who prepared that volume of sacred poetry, nor the motives which actuated him in its compilation. Yet we cannot be blind to the better taste and resources of our own day; and we must think that the improvement is immense when we pass from that work of his to either of the Liverpool collections, to that which is used by the Unitarian church in Philadelphia, or to those which are now under review. But we feel that we are here on a delicate subject, and will add no more.

This article should have begun, according to design, with an apology to Mr. Sewall for deferring till now any particular account of his labours. But perhaps it is best as it is, and we will not attempt to offer one. After all, he has no reason to complain of us as having forgotten him. So long ago as in our first number for the current year, an account was given of this collection, which, though very short, was sufficiently decided and flattering in its commendation. This was followed in the next number by a communication from an ingenious correspondent, who pointed out, somewhat whimsically perhaps, "the requisite qualities of a good collection of Psalms and Hymns for public worship;" and who certainly made as honourable mention of this, as one could who had never seen a page of it. We, moreover, gave promise that we would at some time enter particularly into its merits; a promise which we never lost sight of, and which we are now endeavouring to redeem. We hope to be accounted not altogether unseasonable in our remarks upon it, though the Editor of the Unitarian Miscellany has already anticipated us, and the Second Independent Church in Charleston has, by adopting it, conferred a more substantial notice.

We have a few things to say of the sources from which Mr. Sewall has derived his materials, and of the manner in which he has thought best to alter many of the pieces he has inserted. What is to be said as to these points nothing forbids our saying

* As examples of the last, take the several passages in which Jesus is expressly called God: for proof of the first you may turn to any part of the book.

very plainly; and a careful examination of them will illustrate, we are persuaded, the diligence and taste of the compiler.

Of the sources of this collection we have said already, that they are very numerous. Some of the hymns are copied from other collections, of which a great many have been carefully consulted; some have been gathered up from periodical publications; some have been sought out in the writings of various gifted authors; and others are original. We have the names given us of no less than sixty-six writers, who may be regarded as having contributed to this work; and among them are many of the first which English poetry and letters can boast from Milton to our own day. Of the five hundred and four pieces which this book comprises, more than a quarter have been furnished by Watts and Doddridge, who yet remain the great masters of our sacred song. Of the rest no one has afforded so many as Mrs. Steele, to whom it is indebted for twenty-eight, which are generally of a very respectable order. In Dr. Belknap's Collection there are at least twice the number from this ready pen, but we are satisfied with these. Some of them are indeed as good of their kind as could be wished. In turning over the pages, at this moment, the first that meets our eye is the 280th.

'O Thou, whose (tender) mercy hears,'

which has been reduced from Common to Short Metre by the very easy process of leaving out two superfluous syllables in the first line of each verse. There is thus corrected a feebleness, which is not uncommon in that lady's performances. We need not stop to speak of the many excellent hymns, which have been made familiar to us in other selections; and will not consent to find little faults with some new authors, whom we cannot like quite so well as their betters; but must refer to a few pieces, which seem calculated to excite the most attention. The two by Burns, the 278th and 315th, are perfect models of one of the most pleasing sorts of religious poetry. Nothing can exceed the stately, yet touching simplicity of them. They have the scriptural cast of the Scotch paraphrases, many of which are of high excellence; but exceed them in delicacy and strength of expression. The 327th hymn by Henry Kirke White, on "God's power as seen in the Elements," is a noble piece, and we believe has never been seen before in a book of this kind. Walter Scott's judgment hymn, some of the lines of which have been judiciously transposed, (366) can hardly be read without a thrill of emotion. There is something wonderfully grand in the extract from Smart's "Song of David," (107) whatever may be thought of its suitability to the common occasions of worship; and the four first and

four last lines of Hogg's morning hymn, (455) are calculated to be read and sung with very beautiful effect in a church, though the intermediate parts are wanting in appropriateness to its sober services, and had been better omitted.

The hymns for which Mr. Sewall has been indebted to his friends are fifteen in number, and possess some of them great merit. In several, as the 29th, 73d, 129th, 157 and 373d, we think we trace plainly the same hand, and that an uncommonly poetical one. Without wishing, however, to enter into controversy about so uncertain a thing as taste, we cannot help thinking that they are sometimes a little too fine for the sanctuary. It may be fastidious in us,—but the expressions seem now and then too exquisitely chosen for sacred poetry; and the imagery, though very charming, wants resemblance to the great models, which the scriptures present us, and on which our notions of what belongs to this species of composition are for the most part formed. The objection now advanced, and with due submission, is not meant to bear upon all the pieces which have just been enumerated. To the last of them it does not apply; and that which begins:

“O God! whose dread and dazzling brow,”

is written in a strain of affecting simplicity.

The alterations which the compiler has made in his materials, come next under consideration; and he has made a great many. Nearly a hundred of the hymns bear more or less testimony to the anxious scrupulousness, with which he has executed his task. In many of these indeed the changes are slight, but in some amount to a new modelling of the whole piece. He has evidently devoted great pains to this part of his work; and with what success we are now to inquire. There are no universal rules to be laid down, as to the liberty, which, in this respect, may be fairly taken with authors. That it should be taken cautiously, and never without some good reason, is manifest enough; and we do love to see every writer appear in his own way, unless there are circumstances to forbid this, or to make the opposite course at least very desirable. But such circumstances occur continually, and the privilege has always been freely used of making variations accordingly. Where the sentiment is considered erroneous, it must be corrected: where the expression is bad, a better must be substituted. Sometimes an excellent hymn contains lines and whole verses that are exceptionable; in which case they must be made anew, or the verses omitted. Sometimes from an offensive one may be selected a stanza or two which it would be pity to lose, and a deficiency may then re-

main to be supplied. Not unfrequently a fine copy of verses may be found, which was not designed to be used in public worship; and to accommodate it to the wants of a religious assembly is a work that may require no little skill and pains. All these things considered, we cannot but regard the duty of making alterations as the most delicate and difficult, which a compiler has to perform. We have been in general satisfied, and often much pleased with the manner, in which Mr. Sewall has here acquitted himself. He has had recourse to originals as often as he could get access to them, and has in some instances reinstated their readings with advantage. But we still think that he has been sometimes led too easily to depart from them, and through anxiety to render every thing as perfect as possible shown himself rather fastidious. Changes are occasionally made, which did not seem to be called for, and even to the enfeebling of the passages in which they occur. We will venture to point out a few examples of this. The first is in the well-known hymn of Watts, beginning,

Before Jehovah's awful throne.

It is familiar to every one's mind, and as good as it can be, in its ancient state; and we think there must be a feeling of disappointment and dissatisfaction produced, at finding it no longer the same piece that we used to admire and be affected with. Yet both in the New York and the Andover collection, the second and third verses have sustained quite a transformation. In the 375th hymn by Young, some improvement has been made; but the sixth verse, which retains little more than the general sentiment of the original, is an unhappy one:

Life's better purposes to fix
Within my treacherous mind,
The blessings he to-day conferred,
To-morrow, I resigned.

I resigned has to take the meaning, *He compelled me to resign*; neither does its past time accord well with the word *to-morrow*. It were better to take the verse as it stood, notwithstanding the flatness of the second line:

To raise my thoughts beyond where worlds
As spangles o'er us shine;
One day he gave, and made the next
My soul's delight resign.

In the 398th hymn, Doddridge's line:

Is more to sky, and earth, and sea.
seems wronged, and made to sound faintly, when read:
Is more, far more, to earth and sea.

The Andover Selection gives us the entire piece in its six stanzas, and unchanged in a single word. This is certainly a great deal better; especially as the second stanza, which is here omitted, has an important connexion with all that follows, and heightens its whole propriety and force. Take another of Doddridge, the 416th. It is altered in the Andover Selection and that of Philadelphia in one way; and Mr. Sewall has followed the Liverpool Collection of 1810 in another. But it appears to us much nobler as it was first written; and in that state it is presented to us in the new hymn-book for the society in Renshaw-Street, Liverpool, published in 1818. Turn also to Browne's beautiful hymn on the universal goodness of God. (61) We have this in a great variety of forms from different compilers;—but must say that in none has it given us less pleasure than in that which has been here preferred. The original may be a little careless here and there; but at the same time has a march and majesty with it, which under any of its disguises we look for in vain.—We are perhaps making too much of this; and might certainly, if there was room or need, give a long offset to it all by enumerating the instances, in which the compiler has been remarkably judicious in his emendations. We are obliged to him for the new air which he has given to the extract from Cotton's Fire-Side,

If solid happiness we prize, (220.)

It is found among the Brattle-Street hymns, in both the Liverpool Collections, and in that lately published at Andover; but nowhere with the same solemn tone of religion, which is here made to breathe from it. Dyer's hymn for public humiliation (429) is here much better fitted for use, than in the somewhat cumbrous shape in which it has been hitherto presented to us, and which it is permitted to retain in the hymn-book just mentioned. One more example and we have done. It is in the six closing lines of the 490th hymn:

Thus far the Lord has led me on;—

here we have a good specimen of what renders alterations necessary, and of the very happiest manner in which they can be introduced.

The method adopted in the arrangement of these hymns is by no means a convenient one. A threefold alphabetical order, corresponding to the three parts into which they are distributed, is rather confusing and of scarcely any service till the book has grown quite familiar. Besides, it prevents that bringing together of hymns relating to the same subjects, or expressive of similar

feelings, which makes reference easy and contributes very much to the compactness and symmetry of a work of this kind. We miss too an index of first lines, which we hold to be a very important help. An index of subjects, however copious, is altogether insufficient.

The second hymn-book, of which we have undertaken to give some account, may lay claim to much of the praise that has been passed upon its predecessor. It favours no party views in religion, is free from all narrowness and extravagance, and the style of its poetry is chaste and dignified. The pieces are well selected, in suitable variety, from the best authors, and arranged with great judgment and care. They are in number but three hundred and thirty-two; and yet, it is believed, these will be found adequate to the wants of any assembly of Christian worshippers. They are divided into four parts: the first containing those which are for the introduction of public worship; the second those of general prayer and praise; the third such as are adapted to particular subjects of discourses; and the fourth those that are to be used on particular occasions: a few others are subjoined for the close of public worship. Under the third division, which of course embraces the greater part of them, a very exact order is observed; and a running title at the head of each page informs us how far each subject extends. Thus it requires no previous examination and study to be able to turn at once to a hymn of whatever kind is desired. No one will have to look in vain for an appropriate one, and an exceptionable one we believe is scarcely to be found in the book. The compiler, Mr. Dabney, has had his attention fixed for a great while on this design, which he has accomplished so well; and if the labour devoted to it shall prove to be of pecuniary profit to him, that the religious community will receive its own better profit we feel quite confident. His volume is so small and plain, and at the same time of the most perfect neatness,—that it may perhaps find its way where the more expensive collection of New York could not be introduced without difficulty.

To enlarge upon little points, of what we may think his failure or success, we have no time, nor can it be requisite. He has in a few instances availed himself of very good offerings, which were not received into the more copious collection of which we have just taken notice. If Miss E. Taylor's hymn:

Come to the house of prayer, (18.)

is allowed to be included among this number,—and it certainly has merit,—it is the greater pity that it had not been altered a little. "*Kindred* homage," in the second verse, is an obscure

phrase; but poor effect can be given, in singing, to a line like that,

What! shall your hearts his praise disown;
and in the fifth verse there is a sad inaccuracy of metaphor:

Thou, whose benignant eye
In mercy looks on all,
And sees the tear of misery,
And hears the mourner's call.

So much for omitting the good work of emendation: and for a specimen of the opposite fault, we refer our readers to the 160th hymn. By what authority, we would fain know, is a new, unequal and ill-chiming stanza,—like an officious stranger who must needs have his saying among the words of the wise,—forced into the company of such sweet verses as those which begin, or rather ought to begin, thus:

‘My God, I thank thee! may no thought
E’er deem thy chastisements severe’?

We would ask also, what can be the meaning of the 274th hymn, which is from Aspland’s Selection? or what possible claim had it to insertion? It is on the nativity of Christ.

2. Speak your pleasures, happy race,
Objects of your Father’s grace!
All the family of earth
Glory in your heavenly birth.

3. Raptur’d all the sons of light,
Hail’d the moment, mercy bright,
When in beauty rose this globe,
Teeming life its gorgeous robe.

4. More the joy, the rapture higher,
Joy and rapture love inspire,

and more is there equally intelligible and edifying.

The 228th hymn is given as Logan’s; but it is in truth one of Doddridge’s altered, and not in the best manner. It is the 71st in the New-York Collection, where it is thrown into a much better form, and is ascribed to its proper author. In Doddridge’s own hymn-book it stands as the fourth, and begins:

‘O God of Jacob! by whose hand
Thine Israel still is fed.’

Dr. Belknap has retained it nearly in its original form, which is highly objectionable, inasmuch as it plainly prescribes to the Deity conditions of obedience and trust.

‘If thou, in each perplexing path,
Wilt be our constant guide’—
‘If thou wilt spread thy shield around
Till all our wanderings cease’— &c.

We were sorry to find at the close of the book Watts’ noble ascription, which is familiar to every one, beginning

From all that dwell below the skies,
marred, as it needs must be, by any alteration. It is every way better in its original strength; and of this we find the compiler of the New-York collection was fully aware.

But we are in danger of growing tedious, if that is not already past avoiding, and will therefore sum all up in a general opinion: it is that Mr. Sewall’s Collection is the work of the highest character, but yet that this has in some respects the advantage, and is calculated to be of great utility.

ARTICLE XI.

Specimens of the Russian Poets, with preliminary remarks, and biographical notices. Translated by JOHN BOWRING, F.L.S. London, 1821. 12mo. pp. 240.

THIS interesting little volume belongs properly to the department of general literature, and not to that of theology. As there are many pieces contained in it, however, of a moral and religious nature, some of which we design to introduce in the pages of this and succeeding numbers of our work, it was thought that a notice of the book itself would not prove entirely out of place or unacceptable.

Every one who knows the mastering power of high poetry over youthful hearts and ardent minds, will hail with sincerest welcome the fresh acquisition of every line of it which inculcates pure morality, or breathes a warm, exalted and rational spirit of devotion. The influence of which we speak is not generally, perhaps, considered of much real and lasting importance, or made the subject of much serious reflection; but it is our firm belief that the young mind, in unnumbered instances, receives its first permanently good impressions from moral and religious poetry—that many and many a child who is not old enough to comprehend the reasonings or be affected by the per-

suasions of the pulpit, is informed and melted by the eloquence of the hymn book and the choir—if he cannot even follow his pastor and join with the congregation in their prayers to the throne of mercy, he can accompany them with his whole understanding, and his whole soul, with the truest, deepest, liveliest feeling, when the substance of the same devotions is clothed in the numbers of Watts, Addison and Barbauld, and united to the charms of swelling harmony. Neither is this an ignorant, an ineffectual, or a short lived devotion, but rather one which warms the most and lasts the longest. When unmixed with the base alloy which man will often introduce even in his intercourse with his Maker, it is as pure and perfect in the bosom of the child as of the man—perhaps more so.—For what if he cannot argue on the modes of being, the harmony of attributes, the plans of government belonging to and pursued by the Eternal One; he can feel, and he does most intensely feel, that he depends upon Him, that he owes his all to Him, that he fears Him, that he loves Him—fears and loves Him as a Father and a Friend. And is not this devotion, and what else is devotion? We believe that the feeling never deserves the name so well as now—we believe that many, who have long been immersed in the cares of life, have remembered that feeling in some unharassed hour, and have sighed to think that it might never come again, but that along with unsuspecting innocence and undisguised affection, and all the other fresh and glowing qualities and sensations of youth, it had passed away forever—and we believe that it often does come like sunlight in a day of storms, to warm, encourage and strengthen, when the way is becoming weary, and the heart is growing cold.

Whenever we fall upon a good piece of devotional poetry, it brings back with some degree of former force the sensations and associations first excited and formed in childhood; and to this circumstance we would ascribe a good degree of its power. Independently of this, however, it has a power and a merit of its own. There seems to be a fitness in connecting the adoration of Deity with the lofty strains of poetry, and of praising almighty power, unsearchable wisdom, and boundless love, in other than the common language of life. We want expressions that shall bear some affinity with our emotions, and sustain, on strong and soaring pinions, the thoughts and affections which seek the very courts of Heaven.

The volume before us is rendered peculiarly interesting not only by adding many rich offerings to our stores of devotional poetry, but also by introducing us to some slight acquaintance with the literature of a nation, which, however

important may have been the part acted and the rank assumed by it, and especially of late years, among the powers of the earth, has never been made known to us before in its literary character. The whole world has heard the din of its arms, the tramp of its horsemen, and the shout of its victories; but it has been given to but few to listen to the story of its chroniclers or the song of its bards. We regard these translations, therefore, as presents from a new-discovered country, and look on them with the same kind of curiosity as we should on the products of a strange and distant land, which had been for the first time visited and explored. The bounds of our knowledge are increased, for we feel that we possess some definite ideas concerning a subject, of which, till now, our ignorance had been profound. We have, to be sure, been favoured, now and then, by travellers, with some views of the intellectual condition and improvement of Russia, but they have not enabled us to be ourselves the judges of its literature, they have brought us no *Specimens*.

It seems, from the translator's introduction, that although the Russian language is very ancient, so ancient that it has undergone "no radical change" in the course of *thirteen centuries*, yet the literature of the country is of a date quite modern. Lomonosov, who was born no longer ago than the year 1711, and died in 1765, he calls "the father of Russian poetry," and says, "It did not advance from step to step through various gradations of improvement, but received from his extraordinary genius an elevation and a purity which are singularly opposed to the barbarous compositions which preceded him." Mr. Bowring has given us two specimens of his poetry. The longest of these we shall insert hereafter. The other, that our readers may be qualified to determine whether the praises bestowed on him are deserved, we shall copy now. It appears to be a paraphrase of the eighty-second psalm, and is called

THE LORD AND THE JUDGE.

'The God of gods stood up—stood up to try
The assembled gods of earth. "How long" he said,
"How long will ye protect impiety,
And let the vile one raise his daring head?"

'Tis yours my laws to justify—redress
All wrong, however high the wronger be;
Nor leave the widow and the fatherless
To the cold world's uncertain sympathy.

'Tis yours to guard the steps of innocence,
To shield the naked head of misery;

Be 'gainst the strong the helpless one's defence,
And the poor prisoner from his chains to free."

They hear not—see not—know not—for their eyes
Are covered with thick mists—they will not see :
The sick earth groans with man's iniquities,
And heaven is tired with man's perversity.

Gods of the earth ! ye Kings ! who answer not
To man for your misdeeds, and vainly think
There's none to judge you :—know, like ours, your lot
Is pain and death :—ye stand on judgment's brink.

And ye like fading autumn-leaves will fall ;
Your throne but dust—your empire but a grave—
Your martial pomp a black funereal pall—
Your palace trampled by your meanest slave.

God of the righteous ! O our God ! arise,
O hear the prayer thy lowly servants bring :
Judge, punish, scatter, Lord ! thy enemies,
And be alone earth's universal king.'

There is certainly strength here, and fine conception ; and, for the subject of a despotism, a noble spirit. It will be seen in this specimen, and it is the same throughout the volume, that the translator has fully done his part, that he has acquitted himself well. We will even venture to say, that among the full ranks of English translators we know not of one, who appears to be better qualified for the difficult task of translation—of good translation we mean—of preserving in the piece translated the spirit of the original, and at the same time infusing a spirit of its own—of expressing with precision the thoughts, and even imitating as far as possible the manner of an author, but so that no constraint, no labour, no awkwardness shall be visible. He has kept so closely to the meaning, and the peculiarities of his originals, that we know them to be foreigners, and yet his lines flow smoothly, his measure is unembarrassed, and his diction is perfectly easy and correct. In the first requisite of a good translator, a knowledge of the language, he has been well prepared by a residence in Russia ; and he is qualified for the second, a propriety, facility and beauty in the rendering, by his own exquisite taste and evident poetical talent. In his Introduction, he intimates a purpose which he has indulged, and not yet wholly abandoned, of writing a general history of Russian literature. We sincerely hope that the plan will be pursued, and that the most flattering encouragement of the present work, on which its prosecution seems in a great measure to depend, will induce him to hasten its completion. The field in which

he has chosen to labour possesses not only the interest of being unexplored, but the recommendation, if we may judge by the sample produced, of richness, fertility and strength. The flowers which he has culled from it are both fresh and fragrant. We knew not that there was so much beauty beneath the snows—that there were blossoms so fair and sweet, so near the pole.

To justify our good opinion, both with regard to the translator and his specimens, we will produce some further extracts. We think ourselves that a finer one could not be chosen from the whole collection, than the Ode on God, by Derzhavin, which we have placed by itself in our Miscellaneous Collections. As it is strictly devotional, however, we shall give a more particular idea of the work by introducing, in this place, others of a more general character. The following is by Karamsin, who stands, as Mr. Bowring tells us, on the summit of the modern literature of Russia, and is, of all her poets, the most popular and successful. He was born, as we are informed in the biographical and critical notices at the end of the volume, furnished to the translator “by his illustrious friend Von Adelung,” on the 1st of December, 1765, and is still living. With him, as well as with others among the poets whom he has translated, Mr. Bowring is personally acquainted. In the piece which we have selected there is a wildness and originality peculiarly striking. Two voices are introduced singing of the grave; the one dwelling on every frightful image connected with it, and the other on those which are soothing and pleasing.

THE CHURCH YARD.

First Voice.

‘How frightful the grave! how deserted and drear!
With the howls of the storm-wind—the creaks of the bier,
And the white bones all clattering together!

Second Voice.

How peaceful the grave! its quiet how deep:
Its zephyrs breathe calmly, and soft is its sleep,
And flow’rets perfume it with ether.

First Voice.

There riots the blood-crested worm on the dead,
And the yellow skull serves the foul toad for a bed,
And snakes in its nettle-weeds hiss.

Second Voice.

How lovely, how sweet the repose of the tomb :
 No tempests are there :—but the nightingales come,
 And sing their sweet chorus of bliss.

First Voice.

The ravens of night flap their wings o'er the grave :—
 'Tis the vulture's abode :—'tis the wolf's dreary cave,
 Where they tear up the earth with their fangs.

Second Voice.

There the coney at evening disports with his love,
 Or rests on the sod ;—while the turtles above,
 Repose on the bough that o'erhangs.

First Voice.

There darkness and dampness with poisonous breath,
 And loathsome decay fill the dwelling of death ;
 The trees are all barren and bare !

Second Voice.

O soft are the breezes that play round the tomb,
 And sweet with the violet's wafted perfume,
 With lillies and jessamine fair.

First Voice.

The pilgrim who reaches this valley of tears,
 Would fain hurry by, and with trembling and fears,
 He is launched on the wreck-covered river !

Second Voice.

The traveller outworn with life's pilgrimage dreary,
 Lays down his rude staff, like one who is weary,
 And sweetly reposes forever.'

Our next extract will be but of one verse. It is from an Os-sianic poem of some length, by Zhukovsky, who was born in 1783. The translator observes in his Introduction, that in nearly all his specimens he had adhered to the measure of the originals—and we have taken this verse at random as an example of a measure, which, to our ears, has a most singular sweetness and melancholy.

' They looked on the ocean ;
 With their soft pensive sadness it seemed to attune ;
 The waves' gentle motion
 Was silvered and marked by the rays of the moon.

"How brightly, how fleetly
The waters roll on!
So swiftly, so sweetly,
Come pleasures and love—they smile and are gone."

One more, and we have done. It is a national song, and we bring it forward for the melody of its numbers, and the deep tone of feeling which it breathes.

'Upon its little turfy hill, the desert's charm and pride,
The tall oak in his majesty extends his branches wide:
His shadow covers half the waste, and there he stands alone,
Like a poor soldier on the watch, a sad abandoned one!
And who, when wakes the glowing sun, thy friendly shade shall seek?
Or shield thee when the thunder rolls, and when the lightnings
break?

No graceful pine protects thee now, no willow waves its head,
No sheltering ivy's dark green leaves are midst thy branches spread!
Alas! 'tis sad to stand alone, thus banished from the grove;
But bitterer far for youth to mourn divided from his love!
Though gold and silver, wealth and fame, and honours he possess,
With none to enjoy them, none to share, they are but nothingness.
Cold is the converse of the world—a greeting, and no more!
And beauty's converse colder still—a word, and all is o'er:
Some shun my presence, and from some scorn bids my spirit fly:
Though all are lovers, all are friends, till tempests veil the sky.
But where's the breast where I may sleep, when those dark mo-
ments come?

For he who loved me cannot hear, he slumbers in the tomb!
Alas! I long have lost the joys of friend and family,
And the fair maid that I adore looks carelessly on me:
No aged parents on our heads their benedictions pour:
No children to our bosoms creep, or play upon our floor;
O take away your wealth, your fame, your honours, treasures vile,
And give me in their stead, a home—a love—and love's sweet smile.'

One would imagine that poetry and songs like this bespoke something like a corresponding cultivation in the national character, and that as the one had advanced, in less than a century, from the lowest state of insignificance to a respectable rank in modern literature, so the other might have emerged from the thick darkness of almost utter barbarism to at least a partial light and a comparative elevation. But it does not appear to be so. Peter, and Catherine, and Alexander have done much, but much more remains to be done, and much which neither of those sovereigns perhaps would have felt or feel any disposition to do. On this subject there are some forcible and eloquent remarks at the close of Mr. Bowring's Introduction, with which we shall also close the present article.

‘ The productions of the Russian press are no index to the national cultivation. The great majority of that extensive empire are yet little removed from the uncivilized and brutish state in which they were left by the Ruricks and the Vladimirs of other times. Unfortunately, society has few gradations ; and there is no influence so unfriendly to improvement, no state of things so utterly hopeless, as that produced by a domestic slavery built upon the habits of ages. In Russia, the next step from absolute dependence is nobility ; at least, the intermediate classes are too inconsiderable to be here considered. The strength, the intelligence, the public and private virtue, of our middling ranks, which serve so admirably to cement the social edifice, are there wanting. All sympathy is partial and exclusive. In *this* country, the spirit of information, wherever elicited, rapidly spreads over and glows in every link of the electrical chain of society. It mounts aspiringly, if it have its origin among the less privileged orders ; and it descends through all the beautiful gradations of rank, when it has its birth in the higher circles : it is diffusive, it is all-enlightening. But in Russia, however bright the flame, it is pent up, it cannot spread. The noble associates with the noble ; the slave herds with the slave ; but man has no communion with man. No spot is there, whether sacred to science or to virtue, in which “ the rich and poor ” may “ meet together,” equalized though but for a moment, as if the common Father were indeed the “ Maker of them all ; ” and assuredly the Russian nation can make no progress in civilization till the terrible barriers, which so completely separate the different ranks, are destroyed. The million, uninstructed and unambitious, will, it is to be feared, be long held in the fetters of vassalage. The personal interests of the ruling few are too clearly, too fatally opposed to the melioration of the subject many, to allow any thing to be hoped for from these Lords of the soil. There are, it must be confessed, active minds, generous energies, at work ; but where is their influence seen ? To lead such an immense nation through the different stages of improvement, to rational and permanent liberty, were indeed an object worthy of the most aspiring, the most glorious ambition. It were an achievement not to be hailed by the blast of trumpet, nor the roar of artillery ; (the world, recovering from its drunken infatuation, is well nigh weary of the unholy triumphs which have been thus celebrated) it were an achievement which would hand down the name of him, who should effect it, to future ages, linked with the gratitude, the virtue, the happiness, of successive and long enduring generations.’

ARTICLE XII.

A Sermon preached at Leominster, January 24th, 1821, at the ordination of the Rev. ABEL CONANT to the pastoral care of the church in that place. By HUMPHREY MOORE, pastor of a church in Milford, N. H. Amherst, N. H. Elijah Mansur. 1821. pp. 30.

WE met with this sermon accidentally, and having read it with great pleasure, propose to give our readers some account of it,—not doubting that they will be gratified, as we were, to find that there are still men in every part of the land bold enough to stand up for union in the church, notwithstanding the separating spirit of the age; and to bear testimony against that love of division and rage for exclusion, which is every where multiplying the middle walls of partition. The text is from John xvii. 21. *That they may all be one.* From which the preacher attempts to discover the causes and expose the evil of an uncharitable temper, and show “the duty, necessity, and good effects of charity and union in the members and body of Christ.”

Amongst the causes of uncharitable feelings, he notices first, constitutional temperament, which, though modified, is not extirpated by the operation of christian principles; as is seen in the examples of Peter, Paul, and John, whose “natural peculiarities remained after they had received the spirit of the gospel,” and always preserved a difference in their characters, though they founded no ground of separation.

‘Let not then the zealous, the fervent christian criminate his brother, whose icy constitution almost counteracts the light and heat of God’s spirit. Let him not deny him christian love because the God of nature has not given him such strength of passion, or such degree of grace as he had given to himself. On the other hand, let not the more temperate christian condemn his fervent brethren, and attribute all their zeal to the natural heat of passion, or to the excitement of evil spirits. Let him not consider them enthusiasts, because, in their ardour, they fall into some excesses. Let him not suppose that he himself is the standard for the regulation of christian weights and measures; and that he has authority to apply the seal as he pleases.’—p. 7.

A second cause is pride.

‘This error is too prevalent among christians; and it ought to be exposed, discountenanced and rejected. If they would look over the whole of their characters; see how many duties they have omitted; how many they have performed from self-interested mo-

tives ; how much false pretension they have made to religion ; and on the other hand, if they would view the whole character of those, whom they have denounced ; see how much they have done agreeably to the letter and spirit of the Gospel ; attribute their deficiency of exertion to christian moderation ; count their diffidence humility ; and put as favourable construction upon their general deportment as upon their own, they will be slow to criminate their brethren ; and they will sooner smite upon their breast, than thank God that themselves are better than they. It is pride, which raises walls of separation in the sheep fold of Christ ; walls, which are better calculated to weaken and injure the flock, than to prevent the assaults of the wolf. Let this relick of moral depravity be expelled from the hearts of christians ; and peace, love and unity will prevail among believers.'—pp. 8, 9.

The third cause of disunion and disaffection is said to be "difference of opinion respecting the doctrines, precepts, and institutions of the gospel." This difference, he observes, has always existed, and is unavoidable ; but

'it ought not, and it need not prevent christian affection, and a visible union of the members of Christ's body. One, who has just passed the threshold of the church ought not reject old christians, who are initiated into the mysteries of the Kingdom of Heaven, because they have more clear and extensive views of divine things than themselves. On the other hand, those, who have long sitten at the feet of Jesus, and have become familiar with his religion, ought not reject babes in Christ, because they have not arrived at their stature, and draw no nourishment from strong meat, the deep things of christianity. Christians of equal capacities, of equal degrees of improvement, of equal moral purity are not entirely coincident in their opinion of divine things. Which of these shall claim infallibility ; make his belief the standard of their creed ; and grasp the keys of the Kingdom of Heaven ? Men of equal discernment and integrity gather different ideas from particular articles and clauses of our national constitution. Men of unequal discernment and integrity do the same. Shall one deny that the rest are citizens of our Republic ; or debar them from the rights and immunities of citizenship on account of this variance of opinion ?'—pp. 10, 11.

Other causes enumerated are, partial acquaintance with the grounds of another's belief ; the attributing to his faith consequences which he does not allow ; the laying unwarrantable stress upon modes and forms ; or upon a particular set of opinions. But notwithstanding these causes and occasions of division, the preacher insists that both reason and christianity demand that believers should keep themselves united, not only by friendly feeling and mutual good will, but in "visible union." There is a great deal of force and justice in what is urged under this head ; but we fear it is a thing impossible to join again those

who have long been parted, though there ought to be strength of christian principle sufficient to prevent the separation of those who have hitherto walked together. The usual plea that they are not agreed, and therefore cannot walk together, is thus treated.

'If christians would prevent disunion, it is necessary to observe, not how much they *differ*, but how much they *agree*. Their variations from each other may be, perhaps, errors on both sides. But the points in which they coincide are the great and fundamental things of religion. They believe there is one God; and that he is a Spirit. But they contemplate on him in different points of view. They believe the Scriptures are the word of God, that "holy men of God spake as they were moved by the Holy Ghost." But they differ in the explanation of some of their parts. They believe that Jesus Christ came into the world to "save his people from their sins;" but they differ respecting the method, by which salvation is procured. They believe it is necessary to "be born of the Spirit;" to be "sanctified by the Holy Ghost;"—that the Spirit of God dwelleth in believers. But they differ respecting his method of operation. They believe that they are "justified by faith." But they differ respecting some things, which pertain to justification. There are other doctrines, in which they agree; and *about* which they differ. Let not the smaller things of religion swallow up the greater. Nor let those separate, who are united with Christ. Let him be our standard. Let his practice be our rule. If there be satisfactory evidence that he is in union and fellowship with this or that individual, let us receive them as we trust he has received us. When it is recollected that, that little church, which Christ formed, and with which he held communion, had a Judas in its bosom, let us not be hasty to withdraw our fellowship from any church because *some* members are unworthy of their place.*—pp. 20, 21.

The sermon is accompanied with the Charge by Dr. Thayer, the Fellowship of the Churches, by Mr. Beede, of Wilton, N. H. and an Address to the Church and Congregation by Dr. Puffer.

* "Men may differ from each other in many religious opinions, and yet all may retain the essentials of christianity; men may sometimes eagerly dispute, and yet not differ much from one another: the rigorous persecutors of error should, therefore, enlighten their zeal with knowledge, and temper their orthodoxy with charity, that charity without which orthodoxy is vain."—JOHNSON.

ARTICLE XIII.

The Guilt and Danger of Religious Error. A Sermon, preached at Hatfield, before the Ministers of the Central Association in the County of Hampshire, at their Meeting, May 1, 1821. Published at their request. By JOSEPH LYMAN, D. D. Pastor of the Church in Hatfield. Northampton. T. W. Shepard & Co. 1821.

THE extraordinary circumstances attending the preaching and publication of this sermon, constitute its principal claims to the public attention. As appears from the title-page, it was delivered in the author's own pulpit, and that before the large Association, of which he is a member. Now every one knows, that, with the exception of peculiar and local occasions, it is a rare thing for a minister to preach at home before any one of his brethren. To preach to his own people in the presence of a large association, is almost unexampled. The inquiry very naturally arises, Why this strange departure from custom and apparent propriety, in the present case? No reasons are given; but they may be inferred from the known facts, that *about three months* before, that association had passed a sentence of virtual expulsion on the Rev. Mr. Bailey of Pelham, for recent changes in his religious opinions; and, as the fact has since appeared, were on the point of passing a similar sentence on the Rev. Mr. Huntington of Hadley. As these two gentlemen stood preeminently high in the public estimation, the association might naturally expect some inquiries would be made, as to the fitness of their proceedings against them. Such inquiries the sermon was doubtless intended to answer or prevent: though it has no explicit reference to any particular case. The association, while they virtually vindicated themselves, and of course fixed the seal of condemnation on their brethren, seem to have thought it best not to mention their names, nor allude to their case; but to establish, if possible, the general principle, on which they proposed to ground their proceedings. They were probably aware, that this would be no easy thing, and therefore they assigned the task to the most distinguished member of their body, though the meeting was to be held and the sermon preached in his parish. Extraordinary emergencies supersede the laws of custom.

Thus much for the history, occasion, and probable design of the sermon. We now proceed to inquire, how far the sermon itself is calculated to effect this design.

The general subject of the discourse, in the words of the author, is "The Guilt and Danger of Religious Error." The text is that of John vii. 17. "*If any man will do his will he shall know of the doctrine, whether it be of God, or whether I*

speaking of myself." After some preliminary observations, the author thus proceeds :

' The position which I shall take in this discourse, is, *That to believe a scripture doctrine is as easy, as important, and as indispensable to our pleasing God and obtaining his favour, as it is to obey any moral christian precept. To establish it, I have selected the words of our Saviour in my text.*'

What connection there is between the proposition and the proof, we are not able to discover. We need not look any further than the text itself, to see that it had no reference to any minor or particular doctrine, but to the divinity of our Lord's message, in general, or the authority, with which he spoke. "If any man will do his will, he shall know of the doctrine, (concerning the doctrine,) *whether it be of God, or whether I speak of myself.*" As appears from many passages of the New-Testament, a general expectation prevailed in Judea, that the Messiah should appear in the world about the time he did appear. Accordingly, when John the Baptist began his ministry, all men, as we are told, "mused in their hearts of him, whether he were the Christ." The same question arose concerning Jesus, and continued to agitate the Jews from the beginning to the close of his public life. To establish the fact that he was the Messiah, and of course that he was entitled to full credit in all the particular doctrines he delivered, was the grand object of all the miracles he wrought, and of the subsequent preaching of his apostles. Something like this, the Rev. author states at considerable length; and then, by what appears to us a confused and sophistical transition, he comes to the following conclusion as the obvious meaning of the text, viz. "That an honest and willing mind will lead us to a correct understanding of the doctrines of the Gospel."

After this general view of the text, he proceeds further to discuss some of the leading truths, comprised in our Lord's declaration :

' I. Christ, as the Messenger of God, has, in the holy scriptures, given to us, in terms plain and intelligible, his doctrines, to which he requires us to yield a ready and implicit faith.'

This proposition is ambiguous. It might import no more than this, that all the doctrines, which we are, in all circumstances, required to understand and receive, are plainly revealed and unfolded. But the general drift of the discourse leads us to suppose the author meant, that all the *real* doctrines of the bible are clearly asserted, and that all *misinterpretation* of scripture involves a person in guilt and condemnation. In support of this, the Rev. Dr. has not advanced a single argument from reason, or scripture,

which, in our apprehension, bears at all on the point. We have something to say on the absurdity of such a notion; but we reserve it for another place.

The next particular on which the author enlarges, is substantially that, which he had proposed as his *general* subject; and we introduce the whole as a specimen of the author's declamation.

‘II. The doctrines of Christ are as easy and adapted to the faith of men as any other parts of revealed truth are to their moral practice.

‘Is it not repugnant to the character of Christ, as a wise and sincere Teacher, as a faithful Friend of our race, once, to suppose, that he has inculcated precepts which we cannot understand and obey? or that He has published doctrines or articles of faith which we cannot readily assent to and believe? Precepts and articles of faith are all made plain and easy to him who desireth to understand them. The proof or evidence of any religious doctrine is as full and convincing to a frank and ingenuous mind, as the reasonableness or obligation of a moral or positive commandment is convincing to a tender and enlightened conscience.

‘Christ has amply exhibited the evidences which support those religious sentiments which he requires men to receive for truth, so that it is no less an argument of an evil and a disobedient heart to disbelieve or to doubt those doctrines, than it is to hesitate and doubt whether we shall keep the moral law, whether we shall sincerely love God and do good to our fellow men. For instance, the doctrine that God is supremely great and good is as fully revealed as is the moral duty, that we must love Him with all our heart. That same perversity which will lead us to withhold from Him our supreme love, will incline us to doubt the truth of his being infinitely great and amiable.

‘It is a plain positive injunction of the Gospel, *That Jesus Christ should be worshipped as the True God; and that all men should honour Him as they honour the Father.* This injunction is no more clear and explicit than is the scriptural testimony, *That Jesus Christ is the True God and Eternal Life.* To doubt and disbelieve this doctrine leads to the refusal of the duty of worshipping Christ; and for this obvious reason, that both the doctrine and the duty rest upon the same unequivocal evidence. To reject the doctrine and the duty are alike unreasonable and evidential of an heart unsubdued to Divine authority.

‘The connection between doctrines and moral duties is inseparable; for they are equally clear and lucid to every docile honest mind. And he is no less a transgressor of the will of God who doubts a scripture doctrine than he who falters in a moral duty; and this because there is no more obscurity and perplexity in the one case than there is in the other. Men break the moral law because they do not like it, and from the same dislike they hesi-

tate about and disbelieve the most essential doctrines of the Bible. In both cases, we have light, and evidence, and motive enough ; but a depraved heart leads us astray.

'The fault will never lie upon Christ as an imperfect Teacher, but upon us as untoward disciples, who err because we do not like to retain God and His truth in our knowledge. If Christ's doctrines are plain we are the more criminal for not receiving them.'

That a doctrine and a precept, relating to one and the same point, are in some instances equally plain, no man will dispute. But we are not warranted in saying this is the case with *all* the doctrines and precepts, thus related. The doctrine is the *reason* for the precept. But who can say, that in those things in which the very nature of the duty enjoined does not require, God should always give, the reason, as plainly as he does the precept ? And if such a conclusion be unwarranted, what shall we think of this, which, as appears from several parts of the sermon, was evidently intended by the author, viz. That the *obscurest doctrine* of the bible, is as plain and intelligible as the *clearest precept* ?

The question is not, whether Christ has "published doctrines or articles of faith, which we cannot assent to and believe ;" but, whether all the doctrines of the bible are as clearly asserted, and as fully disclosed, as the clearest moral precepts. We can never infer from the perfection of Christ, as a divine teacher, that he would leave no obscurity on any of his doctrines. So far as we can see, we might as well infer from the divine goodness, that there should not be, and that in fact there *is not* any thing in the mineral or vegetable world, which every honest person, whether man, woman, or child, may not readily apply to its proper use ; that there is no such thing as natural danger or trial.

As must be observed by every biblical scholar, the Rev. Dr. has inserted one passage, as a "plain positive injunction of the Gospel," viz. "That Christ is to be worshipped as the true God," which is no where to be found in king James' Bible, nor in any other, with which we are acquainted. Is this to be charged to the forgetfulness of the aged author, and of his younger associates, by whom it was sanctioned ? or to a bold defiance of the awful denunciation they had just cited from Rev. xxii. 18, against him, who shall "add to the words of this book ?"

The Rev. preacher and his association proceed to assign

'III. The true reasons why men under the light of the Gospel do not agree in their opinions respecting Christ and his doctrines.'

This is said to be nothing else, than the corruption of the human heart, and particularly the pride of unbelief. In support of this position we find nothing, but a series of dogmatical assertions,

one of which it will suffice to cite as a specimen of the whole.

'The same unsubdued and incorrigible mind which leads men to steal and to covet, excites them to doubt and deny the doctrine of the total moral ruin and apostacy of the human race.'

As this sentence would, from the occasion, be generally understood and applied, it amounts, we conceive, to this : that the Rev. Messrs. Huntington and Bailey, are in their hearts no better than thieves. Is this calumny, or is it not? And is the spirit of calumny the spirit of Christ? We do not say, the Rev. Dr. and his association are calumniators. We merely put the question to their own hearts, and request them to answer it before God.

The *fourth* proposition is, 'That not to believe and adopt the peculiar doctrines of Christ is aggravatedly criminal.' This may be true ; but it does not seem to support the leading proposition of the discourse ; nor has our author shown that the denunciations of the Gospel against unbelief in general, or the rejection of Christ, as a divine teacher, lie equally against *all* misinterpretations.

Under the *fifth* head, the Rev. author reflects 'on the progress of error and its gloomy end;' and vents himself against the use of different translations and copies of the sacred scriptures, in a manner that requires no comment.

Under the *sixth* head, he speaks of 'that fashionable maxim of modern liberality, *That it is of little or no consequence what are a man's doctrinal opinions, provided he be sincere in them.*' In respect to this, we would barely observe, that we know of no such maxim, fashionable or unfashionable, among liberal Christians of any character or consequence ; and that all the Dr.'s zeal in refuting it appears to us idle, and virtually calumnious.

The amount of the whole argument we conceive to be this : That all the doctrines of scripture are so plainly revealed, as to admit no innocent misunderstanding or mistake ; and of course that every genuine Christian, however limited his capacities, or his means of information, must give them an intelligent reception. If this be true, it follows, that not more than one of all the numerous classes of Christians, can possibly be saved ; nay, that scarcely *two individuals* can be saved ; since there is reason to doubt, whether any two agree in all their religious sentiments, however they may consent to use the same language. This consequence, we conceive, to be sufficient to show the monstrous absurdity and perverseness of the general argument.

Dr. Lyman has much to say of the pride of heresy, and of the humility of orthodoxy ; but humility admits better evidence, than that of boasting, or censoriousness.

On the whole, we are much deceived, if this discourse answers the end, for which it was preached and published. An enlightened community, we think, will require some better reasons for the measures, which have been passed in that association in relation to men, whom every person of candour will still delight to honour.

ARTICLE XIV.

Sermons by the late Rev. JOSEPH LATHROP, D. D. Pastor of the First Church in West-Springfield, Mass. : New Series, with a Memoir of the author's life, written by himself. Springfield, 1821. pp. 327.

Most of our readers, we presume, are already familiar with the name and character of the venerable author of this volume. His praise has long been in our churches, and he has been particularly known by the numerous practical discourses, he has given to the public, which have been widely read and approved. The talents and virtues, which distinguished Dr. Lathrop, give him an exalted place among the clergy of our country ; and whatever may have been his speculations upon some of the disputed and unessential topics of theology, he has left, in his life and writings, a fine example of the christian temper. He united with a profound piety and faithful devotion to the duties of his profession, the "meekness of wisdom," and the spirit of judgment. Practical good sense, impartial observation of men, and of the motives of human conduct, under the direction of habitual seriousness, enabled him to separate the true from the false, to distinguish between pretension and reality in religion, and to combine in an admirable degree fidelity to his own convictions, with deference and charity for the opinions of others. It is in this view particularly, that his character and example are entitled to the most respectful regard.

The memoir, with which this volume is introduced, furnishes some interesting notices of his life, and of his opinions upon many important topics ; though it is not so minute and copious, as could be desired. It appears indeed to have been selected from his diary ; and though it could not be expected, that the life of a clergyman, exclusively devoted to the duties of his profession, should afford much variety of incident, yet from the unusual term, to which the ministry of Dr. Lathrop was extended, and the part he was so frequently called to sustain in important ecclesiastical transactions, we confess ourselves to have been

somewhat disappointed by its scantiness. Long intervals pass over without any note, except what may be afforded by the delivery and publication of an occasional discourse. It should be remembered however, that the preparation and delivery of his discourses was the great employment of his life, and that the most industrious and useful ministry may be spent without affording subject for public notice, or the records of history.

He was born in 1731, and having lost his father in infancy, his childhood and early youth were spent under the care of an affectionate mother. He was not wholly exempted from the straits and embarrassments, which have been the lot of some of the most distinguished men in our country in their preparation for professional service; though with the aid of a small patrimony, and the kind offices of his father-in-law, to whose good sense, fidelity, and affection, he bears an honourable testimony, he was not called to a long or painful struggle with them. He received his first degree at Yale College, in 1754; and while instructor of a school at Springfield, commenced his theological studies under the direction of the Rev. Mr. Breck, the minister of that place, who was distinguished for some of the same qualities, that were afterwards so prominent in his pupil, discretion and success in the "divine art" of peace-making. Having commenced preaching with the recommendation of an association of clergymen in the neighbourhood, he received an unanimous call from the parish in West Springfield, to the pastoral charge of which he was ordained in August 1756; it being the only place in which he preached as a candidate, and to which he ever after devoted his long and faithful service.

The meditations and resolutions, which he formed and committed to writing, on his entrance upon his ministry, mark a deep and tender sense of obligation, and the most just and enlarged views of ministerial duty. Such resolutions and plans are indeed frequently formed; but too seldom fulfilled. In the freshness and ardor of a new pursuit, with the excitements of new situation, and of the sympathies and hopes of friendship, it is easy to propose large schemes of usefulness and virtue; and it is not till experience of the difficulties we meet from ourselves and others has compelled us to compare the ease of making with the difficulty of keeping our resolves, that we become humble and self-diffident. Hence a man's diary or journal, in which he is careful to record his good intentions, and to note down his impressions of piety, as they rise warm from his heart, becomes a very flattering picture of his real character. The resolutions may be wise, the plans may be admirable, and there may be en-

tire sincerity in forming them. But it takes not many moments to record them; and days and weeks and months may pass without witnessing the fulfilment of one of them. This indeed affords no good reason, why we should not purpose well; for he, who has ceased to resolve, takes from himself one of the helps of virtue, and the advantage of at least reflecting upon his duty. All, that we would imply is, that such records are not to be regarded in themselves as evidences of the particular graces, for which good desires are expressed, or even devout aspirations uttered.—In the subject of this memoir, however, there was a vigour of principle, a fidelity to his own convictions, which converted his purposes to acts, and made his plans the history of his conduct; so that when we find him in his diary, at his entrance on his ministry, determining to preserve a sacred regard to truth in his words, and to justice in his conduct; to be *tender of characters*; meek under injuries; *condescending in cases of difference*; *courteous and peaceable to all men*; to attend on his ministry even though he might incur worldly loss; in things indifferent, to make not his own will and humour, but the common peace and edification the rule of his conduct; in all his religious inquiries to make the sacred oracles his guide, and never to receive for doctrine the commandments of men; to speak that only, which might be profitable, and to keep back nothing, that was so; to choose out acceptable, but upright words; and to cultivate in his heart, and to exemplify in his life the religion he had undertaken to preach;—we read in fact a catalogue of the very virtues, which made his character as a minister so interesting and venerable.

The following passage shows us an important rule, which he had prescribed to himself in preaching, and affords at the same time an instance of the wisdom and felicity, with which he could detect and silence the impertinence of a censorious spirit, vehemently intent against trifles.

‘My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the gospel in a manner best adapted to this end. Keeping this in view, I have avoided unprofitable controversy. I have been careful not to awaken disputes, which were quietly asleep, not to waste my own and my hearer’s time by reproving imaginary faults, or indifferent customs. Among these I have reckoned the fashion of dress. I was once requested to preach against prevailing fashions. A remote inhabitant of the parish, apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evil. I observed to him, that as my people were generally farmers in middling circumstances, I did not think they took a lead in fashions;—if they followed them, it was

at an humble distance, and rather to avoid singularity, than to encourage extravagance ;—that as long as people were in the habit of wearing clothes, they must have some fashion or other, and a fashion, that answered the ends of dress, and exceeded not the ability of the wearer, I considered as innocent, and not deserving reproof. To this he agreed ; but said, what grieved him was to see people *set their hearts* so much on fashions. I conceded, that as modes of dress were trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider, that to set our hearts *against* such trifles was the same sin as to set our hearts *upon* them ; and as his fashion was different from those of his neighbours, just in proportion as he set his heart *against* *their's* he set his heart *upon* *his own*. He was therefore doubly guilty of the very sin he imputed to others ; and I desired him to correct his own fault, which he could not but know, and to hope, that his neighbours were less faulty than himself, and less faulty than he had uncharitably supposed them to be. I could not but reflect, how easily men deceive themselves, beholding the mote in their brother's eye, and considering not the beam in their own.' —pp. 19, 20.

We remark the same good sense and discrimination on the subject of revivals in religion, and with respect to the profuse multiplication of religious services, by which such events in a community are usually produced, or with which they are accompanied. On this and on some kindred topics there is, we are persuaded, much misapprehension ; and it is desirable, that more just and rational views with respect to them should be entertained. We are exceedingly distrustful of any permanent good resulting from the raptures and extravagancies of the new convert. In some instances, there may be excited a deep and solemn impression of the solemnities of religion, the guilt and consequences of sin, and of the powers of the world to come : but the danger is, and the fact, we are persuaded, too often is, that these strong emotions are followed by extreme indifference. A man becomes satisfied with having been the subject of powerful excitement, and recurs with confidence to the day or hour of his conversion, as in itself a sufficient seal of his spiritual state and hope ; without remembering, that religion demands perpetual watchfulness ; that vanity, pride, selfishness, and every form of earthly passion may find their way again into the heart, that had but lately been melted, or transported with the ardors of fresh resolution. The history of churches, in which large and sudden accessions have been made at a period of what is termed *awakening*, affords melancholy examples of the danger of estimating character by any degrees of fervency or zeal, that may at such seasons be expressed.

'I have endeavoured, says Dr. Lathrop, to guard my people against an error too common, where religious conferences are much attended; I mean, substituting these in the place of divine institutions, and making them a kind of thermometer, by which to prove the degree of heat and cold in religious zeal. When we hear of a revival of religion in any place, the unusual frequency and the general attendance of lectures and conferences by day and by night are adduced as decisive evidences of it. When these meetings become less frequent or less full, it is said, "religion appears to be on the decline." We ought always to place religion, where the scripture has placed it, in holiness of heart and life, and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things, which are but the means of it. A serious man from a neighbouring parish being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed great satisfaction in the intelligence, but asked him wherein the happy revival discovered itself; whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things; but said, "people were much engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained, and they had conferences very frequently—almost every evening." I observed to him that an attendance on the word preached was highly important, and a hopeful indication; but asked him, how it was on the Lord's day; whether they attended on the instituted worship of that day better than they used to do; (for I knew they had been shamefully negligent of that duty.) "Why—no"—said he—"we don't go to meeting on the Sabbath."—"What, I inquired, do you neglect God's institutions to observe your own. The prophet marks this as a token of DECAY in religion." * * *

Occasional meetings and private conferences may be very useful, if properly conducted; but they are matters of christian discretion, not of divine institution. I know of no apostolic precept or example, which elevates these to a place among the institutions of God.'—p. 21—3.

But the view, in which the character of Dr. Lathrop is to us most interesting, and in which he has bequeathed a most valuable example, is to be found in his candour and catholicism. Whatever may have been his own opinions—and they probably retained through life the direction they received from early education—he never arrogated to himself the exclusive praise of right thinking, and regarded with indulgence and respect the views of others. He was a decided enemy to every form of bigotry and fanaticism; and deemed it as absurd and fruitless as it is audacious to sit in judgment upon another man's conscience. He freely ad-

mitted to his friendship and confidence men whose speculations differed widely from his own; and did not hesitate to express his disapprobation of that narrow and exclusive spirit, which has been too prevalent in our country, and which he regarded as fatal to the best interests of the church. On the subject of ministerial intercourse his principles and practice were grounded on the most enlarged charity: A very satisfactory evidence of this he has furnished in a Protest, which he wrote several years since, to the recommendation of the General Association in Connecticut; and which may be adduced, both as an instance of his own sound judgment, and as supplying the only true principle for an important branch of ministerial conduct. We shall take some opportunity of preserving it in the pages of the *Christian Disciple*.

Dr. Lathrop was no less distinguished by his virtues as a Pastor, than by his attainments as a theologian. He exhibited through his long ministry a most affectionate and faithful devotion to his people, entering with prudence and tenderness into their interests, and willing to make personal sacrifices for their union and prosperity. He declined an honourable appointment in a literary institution rather than quit his charge at a period, when he thought a vacancy might endanger their harmony; and some instances might be adduced of the generosity and disinterestedness, with which he could resign his undoubted claims in the benevolent desire of preserving peace. No christian society should indeed wish or accept such sacrifices. It is theirs undoubtedly to render them unnecessary. But the spirit, that would make them, is worthy of distinguished praise.—At the time Dr. Lathrop was deliberating upon the acceptance of the Professorship of Divinity in Yale College, he was advised by some of his friends to improve the advantage then in his hands of obtaining an augmentation of his salary. ‘But I feared,’ said he, ‘that to have stated such a condition of continuance with my people, when, even without it, duty seemed to require my continuance with them, would be too near an approach to duplicity. Besides, I have always valued those favours highest, which proceed from liberal, or at least from grateful sentiments.’

Dr. Lathrop's memoir of himself closes with the sixtieth year of his ministry; from which period to his death, an interval of somewhat more than four years, an interesting account is given by a friend of his last public services, and of the composure, piety, and faith, with which he expected and met his dissolution. A faithful and eloquent delineation of his character is given in an extract from the discourse delivered by his colleague and successor on the day of his interment.

We have barely offered a few notices that might serve to invite the attention of our readers to the character and life of this distinguished and venerated man. It was not our design to enter into any remarks upon the sermons composing the volume before us. They are distinguished, as are his numerous other discourses, by their practical tendency. They abound in just and interesting reflections, and are particularly remarkable as illustrations of scripture. The texts are never employed as mere mottos, but prescribe at once the subject and the divisions of discourse. We may not enter into all the views, which they present; but it is impossible not to admire the rational piety, the exalted virtue, and the enlarged charity, which they inculcate.

INTELLIGENCE.

Evangelical Missionary Society.—The annual meeting was held on the 2d day of October. The Society met at Concert Hall for the transaction of business, at 3 o'clock, and at 4 attended a religious service in Brattle-Street Church, where an appropriate discourse was delivered by the Rev. James Kendall, of Plymouth, and a collection made for the funds of the Society. The following are extracts from the Report of the trustees:

Satisfied by experience, that the plan originally adopted, of assisting people in new settlements, and small societies in other places which had been diminished by sectarians, was attended with the most beneficial effects, the Select Committee have pursued this course in the employment of Missionaries the past year. They are confirmed in the belief, that the most judicious expenditure of the funds of the Society, and the most good done for those who receive our aid, are by persevering in this system. There is less display, and less to attract the attention of the superficial, in this mode of procedure. But so long as it promises and produces the greatest real benefits, it ought not to be abandoned for any other, however specious or popular.

It is, also, agreeable to our plan and our professions, to provide for the instruction of youth, in new settlements, in the rudiments of human as well as Christian knowledge. And in some instances, this has been practised. But we beg to suggest,

whether more might not be attempted with good hope of success, in this important preliminary to evangelizing our fellow-men. They must be enlightened to a certain extent, before we can reasonably expect to have them understand and value the gospel. A profession of faith, without a knowledge of the great leading doctrines of Christianity, is evidently useless, and often dangerous. It is believed greater good may be done in this way, than has heretofore been effected. Our funds are gradually increasing, and it will probably be in our power to assist teachers of youth, as well as Missionaries, more effectually than we could do in the early period of the Society.

It is due to the Society and to the public, here to state, though it has been observed on a former occasion, that it is not our plan to impose a missionary on any people, or to obtrude our labours into places where our assistance has not been solicited. But where our aid and advice have been requested, and there was a prospect of usefulness, there we have been desirous to employ teachers, and to assist in their support; on condition, however, that those who receive the benefits of these services should contribute, according to their ability, for the maintenance of the gospel.

Rev. Silas Warren, who has been the minister in Jackson, (Maine,) for about ten years, and who was induced to fix there by encouragement given by the Trustees of our Society, has been paid \$200. This is agreeable to a former vote of the Society, which is still obligatory upon the Trustees. We have satisfactory evidence, that Mr. Warren is active and zealous in discharging the important duties of his station; and that his services are well received. His lot has fallen among a people of different religious sentiments, for many years unaccustomed to regular religious instruction, and some of whom are now disposed to avail themselves of the laxity in their laws as to the support of clergymen. So long as he is not discouraged, he ought to have our support. And perhaps his usefulness would be increased by employing him at a small additional expense, occasionally to assist in the instruction of youth.

Rev. Freeman Parker of Dresden, had a mission for two months, the last winter, at that place and vicinity, as his own judgment might direct. In the course of the winter and spring, he preached several days at Camden, by request of a respectable portion of the people of that town. He has since been employed for three months, at Union, in consequence of repeated requests from the people of the place, and by the advice of worthy clergymen in the neighbourhood.

Both these Missionaries state, that the tracts forwarded were a welcome present, and express a belief, that they will be useful

especially to the young. The distribution of judicious tracts, is certainly a means of preserving religion in the community, particularly in new settlements where books are scarce, and the people have seldom an opportunity of attending to the instructions of an able and learned minister. There are now in the hands of the Secretary, a considerable number of tracts of different kinds. And the Executive Committee have been careful to furnish those who, it was believed, would make a faithful distribution of them.

Mr. Joshua Barrett of Concord, was sent on a mission to East-Andover, early in the spring, for three months. The inhabitants of this place are very anxious for the stated instructions and ordinances of the gospel; and they are liberally disposed as to making support for a settled minister. They particularly desired that Mr. Barrett might be induced to visit them: and gave assurances, that they would contribute to his support for the remainder of the season. We have had no particular account of the effect of Mr. Barrett's present mission. But from the knowledge we have formerly had of this people, it is believed his labours will be appreciated; and that the encouragement we have afforded them, will subserve the cause of evangelical truth and religious order in that part of the country.

Mr. Reed, who has been employed in Barrington, N. H. for some time the summer past, has received a part of his compensation from our funds. The aid of the Society, was solicited by the people of that place—and by our assistance, religious worship and instruction have been enjoyed there.

Rev. Seth Stetson has been several months in the South parish of Carver, in the county of Plymouth; part of his support having been granted by our Society.

On application from Shirley, we have promised to contribute to the support of a minister in that place. The committee of the town were to employ some suitable person, at their option.

The Committee of the Society in Brooklyn, Connecticut, have continued their applications for a preacher, and for aid towards his support. Several clergymen have visited them, for short periods. And a part of the compensation for their services has been derived from our funds.

The Rev. Dan. Huntington began preaching at Leverett in April, and continued to minister to that people upwards of three months: our Society contributing one half of his support.

The following is the list of the donations for the last six months—

MONIES RECEIVED BY THE TREASURER OF THE E. M. S. IN MASS.

From Mrs. Rebecca Clap of Dorchester, to be added to the accumulating fund,	\$50
The Rev. Mr. Bailey of Pelham, collected by some ladies in his Society,	8 36
From the Rev. Dr. Channing, enclosed to him by an unknown benefactor,	2000
Rev. Mr. Willard of Deerfield, collected of subscribers and members in his society,	16
From subscribers and members in the Rev. Mr. Palfrey's parish, being a balance of the sum collected of them by Dea. Grant,	16
Dividend upon Miss Russel's legacy of shares in the Boston Mar. In. Co.	32
From the Rev. Dr. Channing,	5
From a lady, by the Rev. Dr. Channing,	10
From Dea. Humphries, collected in the Rev. Dr. Harris' Society,	68 60
Rev. Mr. Ripley of Waltham, from a lady,	5
Collection at semi annual meeting, Rev. Mr. Walker's Church in Charlestown,	129
By the Rev. Dr. Foster of Brighton,—from the late Mr. Hardy,	11
And from a lady,	1 50
From the Rev. Mr. Lowell, collected at a meeting of his Society,	86 12
From Dea. West, collected by subscription and of members in the Rev. Mr. Peirpont's Society,	144
A Friend, by the Rev. Mr. Shaw of Eastham,	1
A Lady, by Rev. Mr. Ware,	5
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	\$2588 58

Theological School in Cambridge.—At the Annual Visitation on the 15th of August, dissertations were read on the following subjects, by the Gentlemen whose names are affixed. The names stand in the order of the Junior, middle, and Senior classes—

1. On the early corruptions of Christianity considered as an objection to its divine origin. *Calvin Lincoln.*
2. On the imperfect influence of Christianity. *Benjamin Kent.*
3. On the value of the evidence of miracles in proof of a revelation from God. *Henry Hearsey.*
4. Isaiah ix. 6—"For unto us a child is born," &c. *Ezra-Stiles Gannett.*

5. On the neglect with which Christianity was treated by pagan writers in the early ages. *Wm. Henry Furness.*
6. On the Genuineness of the book of Jude. *Wm. Farmer.*
7. What is the character of the Camp Meetings, so called, of the Methodists; and how are the remarkable effects witnessed at such Meetings to be accounted for. *Charles Robinson.*
8. On Regeneration. *John Porter.*
9. The book of Revelation—its character, and design, and canonical repute. *George R. Noyes.*
10. Duration of our Saviour's ministry. *I. D. Green.*
- *11. The importance of Psalmody, with a criticism on the popular collections of sacred poetry for public worship. *Jonathan Farr.*
12. How are those passages in the New Testament to be understood, where quotations are cited from the Old Testament, in a sense apparently different from their original import, with the phrase *ἡ ἀ πληρωθῇ* *Samuel Barrett.*
13. The respective provinces of reason and revelation, and their relation to each other in matters of religious faith. *John Flagg.*
14. On Redemption. *Thomas Russell Sullivan.*
15. On the defects of self love as a principle of action. *Lot Wiswall.*
- *16. The principal springs of the Reformation of Luther. *John Fessenden.*
17. The History of American Foreign Missions. *J. D. Farnsworth.*
18. The eloquence and learning of St. Paul. *Jesse Chickering.*

Theological Seminary at Andover.—The annual examination took place on the 26th September. The members of the Junior class were examined in Hebrew and Greek, and read seven dissertations. Thirty dissertations were read by the middle class, and twenty-nine by the Senior.

American Bible Society.—The Fifth Annual meeting was held at New-York, May 10, 1821. The following statements are taken from the Report, and we intend to make further extracts in future numbers.

There have been printed at the Depository of the American Bible Society during the fifth year,	
Bibles,	29,000
New Testaments,	30,000
And received from the British and Foreign Bible Society, for distribution in Louisiana, French Testaments,	800
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	59,800

* Not read on account of ill health.

Which added to the number mentioned in the last Report

port	171,752
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Make a total of TWO HUNDRED AND THIRTY-ONE THOUSAND, FIVE HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the Stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the five years of its existence.

An edition of two thousand French Bibles, from the Stereotype plates, has been published.

The Managers have also procured, during the year, two sets of stereotype plates of the New Testament, in the brevier type, and the 18mo. size, from which 15,000 copies have been printed. They are enabled to furnish these New Testaments at the very low prices of twenty two and twenty-five cents; and the edition is excellently calculated to supply the great and increasing demand for the Scriptures for the use of Sunday Schools.

There have been issued from the Depository, from the 30th of April, 1820, to the 1st of May, 1821,

Bibles,	26,772
Testaments,	16,424
Gospel of John, in Mohawk,	40
Epistles of John, in Delaware,	10
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	43,246

In the four preceding years there were issued,

Bibles and Testaments	96,314
Epistles of John, in Delaware,	726
Gospel of John, in Mohawk,	62
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	97,102

Making a total of ONE HUNDRED AND FORTY THOUSAND, THREE HUNDRED AND FORTY-EIGHT Bibles and Testaments and parts of the New Testament, issued by the American Bible Society since its establishment.

It is proper to remark that this is by no means to be regarded as the *whole* amount of the distribution and sale of the American Bible Society, and its several *Auxiliaries*. That amount cannot be precisely stated; yet the following fact (from a number) is mentioned, to show that it must be considerably more than the above total. One Auxiliary Society distributed in the year ending in July last, 1864 Bibles, and 432 Testaments, and then had on hand 130 Bibles, and 300 Testaments; yet this Society has never procured either Bibles or Testaments from the Depository. The Managers believe that it is for the interest of Auxiliary Societies to purchase the copies of the Scriptures published by the American Bible Society, since copies cannot

be obtained, from other sources, of equal quality and at as low prices.

Of the Bibles issued from the Depository during the fifth year, there were, German, 157 ; French, 532 ; Dutch, 22 ; Gaelic, 10 ; Welsh, 1.

Of the Testaments, 1308 were Spanish.

FIFTEEN THOUSAND TWO HUNDRED AND FORTY-TWO Bibles and Testaments, and parts of the latter, value \$9447 84, were issued gratuitously during the Fifth Year of the Society, to sixty-nine Auxiliary Bible Societies in various parts of the United States, to one Vessel of War, to two Public Bodies, to eight Naval Stations of the United States, and to eight individuals, for distribution.

There have been received into the Treasury, from the 1st of May, 1820, to the 30th of April, 1821, both inclusive, the following sums from the following specified sources, viz.

Donations from Auxiliary Societies,	\$6,528 88
Donations from Bible Societies not Auxiliary,	227 15
Remittances for Bibles from Auxiliary Societies,	15,050 20
Remittances for Bibles from Societies not Auxiliary,	829 00
Donations from Benevolent Societies,	228 00
Legacies,	2,799 75
Contributions to constitute Ministers Directors for Life,	120 00
Contributions to constitute other individuals Directors for Life,	150 00
Contributions to constitute Ministers Members for Life,	2,100 00
Life subscriptions from other individuals,	830 00
Annual contributions,	494 00
Donations from individuals,	238 50
A Benevolent Society, for Bibles,	16 00
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	\$29,613 80

Thirty-two Auxiliary Societies have been added the last year ; making the whole number two hundred and thirty-nine.

Ordination at Wareham.—We have been compelled to omit a notice of the strange proceedings in Council on this occasion, and can only refer our readers to the *Christian Register* of October 12th and 19th, for particulars which are worth knowing, and which we hope every one will inquire into and judge of for himself.

Clergyman's Almanack —We beg to call attention to this annual Calendar, and to advise our readers to select it for their own use, and to help its circulation,—not only, because of its own intrinsic merit, but because singular and unheard of pains have been taken to injure the sale of it, and oppress the industrious compiler. *As ye would that other men should do unto you, do ye even so unto them.*

NEW PUBLICATIONS.

[A part of this list was prepared for the last Number, but omitted for want of room]

A Family Prayer Book ; containing forms of morning and evening prayers for a fortnight : with those for religious societies and individuals. Cambridge. 12 mo. pp. 75.

This little volume has been prepared by the Rev. Mr. Brooks of Hingham, principally for the use of the families in his own parish. The want of a good book of this sort has been long and seriously felt ; and we have no doubt that many families will find the want well supplied by the use of the present collection, which we do not hesitate to recommend to their adoption.

Two Discourses containing the History of the Old North and New Brick Churches, united as the Second Church in Boston ; delivered May 20, on the completion of a century from the dedication of the present meeting-house in Middle-Street. By Henry Ware. Boston. pp. 64.

A Plea for the Theological Seminary at Princeton, N. J. By Philip Lindsly. Trenton. 1821.

This is a most singular production,—printed on account of the evil reports which had been circulated after its delivery, and but little calculated we should think, to silence them. It is written in a strong, off-hand style, bearing all the marks of an extemporaneous performance, which the writer wishes to have it considered, and hasty in spirit as well as in execution. A certain sort of strong and coarse eloquence runs through it, and it is in no sense a feeble performance. But what most strikes the reader, as it doubtless did the hearer, is the boldness, and directness, and abundance with which he charges bad motives upon those who are indifferent to the seminary, and especially upon those of the ministers who have not lent it their aid ; not forgetting the common-place topic of copious declamatory abuse of Unitarianism. If we had room, we might make some very entertaining extracts, that would remind our readers, perhaps, of Howe's famous Century Sermon.

The duty of observing the Sabbath, explained and enforced in a Sermon addressed more particularly to the Young. By Philip Lindsly. Trenton. 1821.

This is a much more unexceptionable and finished discourse than the preceding : equally bold and independent, but more civil and courteous. We should dissent from many of the writer's positions ; but it is undoubtedly eloquent and able. The author, we believe, is a Professor at Princeton.

The Seventh Annual Report of the Board of Managers of the General Convention of the Baptist Denomination in the U. S. for Foreign Missions. Philadelphia. 1821. pp. 48.

A Reply to the Review of Dr. Wyatt's Sermon and Mr. Sparks' Letters on the Protestant Episcopal Church, in the Christian Disciple; in which it is attempted to vindicate the Church from the charges of that review. By a Protestant Episcopalian. Boston. R. P. & C. Williams. pp. 168.

A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D. delivered in the Tabernacle Church, Salem, Mass. July 12, 1821. By Leonard Woods, D. D. Abbot Prof. Andover.

God's ways not our Ways. A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D. Senior Pastor of the Tabernacle Church in Salem, Mass. By Elias Cornelius, A. M. Surviving Pastor.

A Farewell Discourse, preached to the First Congregational Society in Eastport, on Sunday May 27, 1821. By Andrew Bigelow. Boston. pp. 32.

A Sermon occasioned by the completion of the New College Edifice, for the use of the Theological Seminary at Andover, delivered Sept. 13, 1821. By Moses Stuart, Prof. Andover. pp. 46.

The Sermon is occupied with "a survey of the PAST, then of the PRESENT, and lastly of the FUTURE CIRCUMSTANCES of this Institution;" and in defending the motives and designs of the Founders, contains an attempt to vindicate the arrangement by which the professors are bound to renew their subscription to the creed every five years. It is an able and spirited performance, and upon the whole, we read it with great pleasure.

Unitarianism philosophically and theologically examined; in a series of periodical numbers; comprizing a COMPLETE REFUTATION of the leading principles of the Unitarian System. By the Rev. Anthony Kohlmann, Superior of the Catholic Seminary at Washington City. Washington. No. 1. pp. 46. No. 2. pp. 42.

Here is one more battery opened against that terrible arch heretic Sparks of Baltimore. We have hardly seen more than the title-page, but have observed, that one of the first accusations is, that Unitarianism is "no new system," "no invention or novelty," or "*master-piece of the astonishing improvement of the human intellect*;" but existed "even in the Apostolic age." This is very true. We should hardly think our faith worth contending for, if it were newer than the Apostolic age.

Catholic Worship and Piety, explained and recommended: in sundry letters to a very near friend, and others. By Daniel Barber, A. M. and not long since a minister of the Protestant Episcopal Church in Claremont, N. H. Washington City. pp. 40.

A defence of the Writer for his apostacy from the Protestant faith, designed "to correct and soften those hard and bitter feelings entertained against the Catholic Religion and Worship."

A Reply to Dr. Ware's Letters to Trinitarians and Calvinists. By Leonard Woods, D. D. Abbot Prof. of Ch. Th. in Th. Sem. Andover. Andover. pp. 228.

A Sermon, preached September, 12, 1821, at the ordination of the Rev. Richard M. Hodges, to the pastoral office in the South parish in Bridgewater. By Charles Lowell, minister of the West Church in Boston. pp. 24.

ORDINATIONS.

At Wareham, August 29, Mr. Dan. Hemmenway. Introductory prayer, by the Rev. Mr. Green of Reading; Sermon, Rev. Mr. Edwards of Andover; Ordaining prayer, Rev. Mr. Pratt of Barnstable; Charge, Rev. Mr. Lincoln of Falmouth; Righthand of Fellowship, Rev. Mr. Hunt of Sandwich; Address to the people, Rev. Mr. Cobb of Rochester; Concluding prayer, Rev. Mr. Rockwood of Lynn.

At Bridgewater, South parish, Sept. 12, Mr. Richard M. Hodges. Introductory prayer, Rev. Mr. Sanger of Dover; Sermon, Rev. Mr. Lowell of Boston, from Acts xx. 20, *I kept back nothing that was profitable unto you; but have showed you and have taught you publicly, and from house to house.* Ordaining prayer, Rev. Dr. Harris; Charge, Rev. Dr. Prince; Righthand of Fellowship, Rev. Mr. Briggs of Lexington; Concluding prayer, Rev. Mr. Palfrey of Boston.

Bridgewater, East Parish, Sept. 19, Mr. Benjamin Fessenden. Introductory prayer, Rev. Mr. Allen of Pembroke; Sermon, Rev. Mr. Ware of Boston, from Rom. xii. 11, *Not slothful in business, fervent in spirit, serving the Lord;* Ordaining prayer, Rev. Mr. Clark, of Norton; Charge, Rev. Dr. Ware of Harvard University; Righthand of Fellowship, Rev. Mr. Kendall of Plymouth; Concluding prayer, Rev. Mr. Barstow of Hanson.

Same day, at Salem, East parish, Rev. James Flint was installed. Introductory prayer, Rev. Mr. Flint of Cohasset; Sermon, Rev. Mr. Colman; Consecrating prayer, Rev. Dr. Harris; Charge, Rev. Dr. Prince; Righthand of Fellowship, Rev. Mr. Brazer; Concluding prayer, Rev. Mr. Bartlett.

At Shrewsbury, Sept. 20, Rev. Edwards Whipple, late minister at Charlton, installed as colleague pastor with the Rev. Dr. Sumner. Introductory prayer, Rev. E. Rockwood of Westborough; Sermon, Rev. J. Fiske of New Braintree, from Phil. i. 17, *Knowing that I am set for the defence of the Gospel;* Installing prayer, Rev. Dr. Sumner; Charge, Rev. Mr. Snell of N. Brookfield; Righthand of Fellowship, Rev. Mr. Nelson of Leicester; Concluding prayer, Rev. Mr. Stone of Brookfield.

TO CORRESPONDENTS.

LAICUS was received after our pages were full.

The "Strictures" seemed to us not to have sufficient weight and importance.

We give our particular thanks to the correspondent who communicated an article for the Review.

We have taken a liberty in regard to one of the communications, which we doubt not will be easily excused.

Correspondents would confer a favour by sending their pieces at least four weeks before the time of publication.